

PRACTICAL
REFLECTIONS

On the Late

Earthquakes

IN

Jamaica, England, Sicily, Malta, &c.

Anno 1692.

With a Particular, Historical Account of those, and divers other
EARTHQUAKES.

By JOHN SHOWER.

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THE
PREFACE
TO THE
READER.

THE late Earthquakes abroad in America, and Sicily, with that we had here last September, made so much Discourse amongst all sorts of People, that I endeavoured the serious Improvement of 'em, in a Sermon on that Occasion; which at the Desire of many, is now enlarged, with many Historical Passages of other Earthquakes, and moral Reflections relating to our own Countrey.

As to the Authors I have cited, I have consulted the Originals as to the most of

'em; and am well satisfied of the Truth of those few Others, which I had not the Leisure, or Opportunity to look into. In some Chronological Differences between Historians, I have mentioned that Year, which I thought the most Probable: but if the Matter of Fact be truly related, though I should mistake the Year, the Reader is not much concerned. Philosophically to discuss the Nature of Earthquakes, many Others (whom I need not name) have attempted: Such a Narration concerning the late Extraordinary one in Sicily, I am inform'd we may expect shortly from the Learned Malpighius.

We cannot wonder if the Concernedness of the Heathen World, upon any such violent Motions of the Earth, did degenerate into Superstition. Owning a Multiplicity of Gods, they knew not to which of 'em to ascribe such Events; and therefore we read of the Ancient Romans, that upon those Occasions, they never address'd their Prayers and Vows to any one particular Deity, as in other Cases

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Cases they were wont to do, lest (saith
* Varro) they should mistake; because
they knew not by whose Influence the Earth
was shaken. To that Modesty or Igno-
rance of the Romans, we may oppose the
Vanity of the Greeks; who boasted they
could foretel Earthquakes, as is pretend-
ed to have been done by † Pherecydes,
the Master of Pythagoras. But when
Earthquakes happened, they were all wont
to quit their || Civil and Common Affairs,
and betake themselves to their Devotions,
and by Prayers, and Sacrifices, endea-
vour to appease the Anger of the Gods.

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* Quoniam & quâ vi, & per quem Deorum, Dea-
rûmve Terra tremuit, incertum esset. *Aul. Gell. Noct.
Att. l. 2. c. 28.*

† Diog. Laert. in Vit. Pherec. See more Instances :
La Mothe le Vayer, *Lett. LXXV. des Trembl. de Terre.*

|| Anno 3861. Crebris Terræ moribus undique nûn-
diatis, tam multæ sunt indictæ Feriæ Romæ, ad placân-
dos Cœlestes, ut nec Senatus haberi, nec administrari
Respublica posset, Consulibus Sacrificando, Expiandoq;
occupatis. *Leſcoloper in Ciceron. p. 229.* Imperante
Gordiano tercio, fuit Terræ motus eouſque gravis, ut
Civitates etiam Terræ hiatu cum Populis deperirent :
ob quæ Sacrificia per totam Urbem totumq; orbem
Terrarum ingentia celebrata sunt. *Hiſtor. Auguſt. Scri-
ptores. Jul. Capitol. Gordianus tercius. Tom. 2. 8°.*

*Concerning the late Earthquakes in Sicily, it hath been observ'd, that * Messina received less Damage than some other Cities. The People in that Country being very superstitious, the Monks made advantage of their Simplicity, and spread abroad a Report at the time of the Earthquake, that the B. Virgin had revealed to a young Girl of nine Years old, (her particular Favourite) that by means of her Intercession, she had obtain'd, that the City of Messina, which is under her Protection, should not be swallowed up : This for a little while somewhat reviv'd their Spirits. But the Intercession of S. Agatha could not procure the same Favour for the City of Catanea, whereof she is Patroness. For when the Earthquake began, the People flew to the Cathedral, where one of the Canons carried about the Relicks of the Saint : But neither the Relicks, nor the Prayers of the Saint, could stop the Thunderbolt which fell upon that City ; but it was over-*

* *Present State of Europe, March 1693. P. 86.*

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overturnd as in a Moment, and not one House left standing. And besides wounded and maimed that were digg'd out of the Ruines, eighteen Thousand are supposed to have perished there. The Kingdom of Naples hath had a Share in that Earthquake, as well as the Island of Malta.

Our great Difficulty in reflecting on such Providences, will be to avoid the two Extreams, of Atheism on the one hand, and Superstition on the other; not to make too little, or too much of such Events; not to overlook the Divine Agency, and Warning thereby, as if they had no meaning; nor on the other hand, to be bold, and positive, and particular in determining what they signify, and what we may expect to follow. I have given divers Instances of other publick Calamities which have been preceded by Earthquakes. If National Repentance, and Reformation do not prevent it, we have reason to expect such, from moral Prognostications, had we no such Call, as by the late Earthquakes, to consider our Ways.

*Few, we may fear, do practically Acknowledge God's Government, and own his Agency in these things. The most are Confident, and Careless, as if they carried nothing in them either of Presage, or Admonition; or at least nothing but good News. We have been told in * Print, That if any thing can be collected from the late Earthquake here, September the 8th, it is this, That as we had a long and calm Serenity of Weather after it, so a lasting Peace and Tranquillity will be settled in the World by the Conduct and Victorious Arms of King WILLIAM, whom God long preserve. How little Ground we have to expect this without Reformation, I leave to the Consideration of all who seriously believe God's Government of the World, and know what he hath done to other Nations, and People.*

I may promise my self the Concurrence of all Good Men in our Improvement of the late Earthquakes, which I endeavour

your to persuade to, viz. Thankfully to own our publick National Mercies, while other Countries are made Desolate. That Trembling of the Earth in England, 'tis true, was not a Prodigy in one sense, because we were not destroyed by it: But then it had not been a Warning, but an Execution, as to Us; not the Signal, but the Judgment. Upon the Account of a Deliverance from a threatening Earthquake, Anno Christi 365. we find the City of * Alexandria observed an Annual Feast, in Commemoration of it.

When some are made Examples, and Signs to us, God expects we should own his Goodness that we are spared; and take heed that we provoke not his Anger, by the like and further Transgressions. When our Saviour exhorts us to remember Lot's Wife, we may suppose it was not the Miracle, so much as the Moral he intended. God's Judgments on Jerusalem, he said, shall be † an Instruction, and

* Sozomen, l. 6. c. 2. Amm. Marcell. Le Sieur.

† Ezek. 5. 15.

*and an Astonishment unto the Nations round about. So was Pharaoh warned by what had been done to the Proud Assyrian ; * Speak unto Pharaoh, and to his Multitude, Who art thou like in thy Greatness ? Behold the Assyrian was a Cedar in Lebanon with fair Branches, &c. In like manner he argues with Ninive, from his Severity on No, or Alexandria ; † Behold I am against thee ; Art thou better than populous No, that was situate among the Rivers ? The Punishment of One People, or Person, should be a VVarning unto All. The Greek || word for Punishment, doth signify Example. VVith what Terror doth God threaten not to spare Israel, because they continued in their Security and Rebellion, (*) though he had destroyed the Amorite before them ? May we not fear, lest he say of us, as Jer. 49. 12, 13. For thus saith the*

* Ezek. 31. 3. † Nahum 3. 5, 8.

|| Παράδειγμα, Matth. 1. 19.

(*) Amos 2. 6, 9. See Jerem. 44. 2, 7, 9. Ezek. 23. 5, ——— 31.

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the Lord, Behold, they whose Judgment was not to drink of the Cup, have assuredly drunken, and art thou he that shalt altogether go unpunished? Thou shalt not go unpunished, but thou shalt surely drink of it. For I have sworn by my self, saith the Lord, that *Bozrah* shall become a Desolation, a Reproach, a Waste, and a Curse, and all the Cities thereof shall be perpetual Wastes? *God hath favoured us hitherto, and we consider it not; he hath loved Us, and hated Others, as he loved Jacob, and hated Esau; and yet we are ready to say, Wherein hath he loved us *?* Behold, saith the Lord, was not *Esau* *Jacob's* Brother? Yet I loved *Jacob*, and hated *Esau*; I laid his Mountains, and his Heritage waste, &c.

But however God may in Sovereignty deal with us, as to publick Deliverance, and Preservation, and a Good and Speedy Issue of the present VVar, (whereas
we

* Malachi 1. 2, 3.

we hear of Another Earthquake in Sicily, the last Month; yet I have shewn in the last Chapter, that no particular Person, without Repentance, shall long escape his Justice. 1 Kings 19. 17. They that escape the Sword of Hazael, shall Jehu slay; and they that escape the Sword of Jehu, shall Elisha slay: That is, they shall perish in another World; for the Prophet Elisha denounc'd Eternal Judgments on those who escap'd a Temporal Ruine, if they continued in their Sins.

London, May 26.

1693.

J. S.

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Practical

Practical Reflections ON THE Late Earthquakes

In Jamaica, England, Sicily, Malta, &c. Anno 1692.

INTRODUCTION.

An Historical, particular Account of the late Earthquakes, which gave Occasion to this Discourse. The Design thereof proposed from that Passage of the Psalmist, My Flesh trembleth for fear of thee, and I am afraid of thy Judgments.

THAT the late Earthquakes may be considered, and improved to the best Purposes, it will be proper to premise a short Narrative, or Historical Account

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count of them, according to the order of Time wherein they happened. And therefore I begin with that at *Jamaica*.

The last Year, 1692. on the 7th of *June*, there happened a dreadful *Earthquake* in the Island of *Jamaica*, which made great Ruines and Devastations throughout the whole Country; but especially in the Capital Town of *Port-Royal*, which was almost swallowed up and overflowed by the sinking of the Earth, and Irruption of the Sea. Two Letters from the Minister of the Place (published by Authority) give a particular Account of it; that it threw down most of the Houses, Churches, Sugar and Indigo-Works, Mills and Bridges, throughout the whole Island, that it tore the Rocks and Mountains, (others tell us that it levelled some Mountains, and reduced them to Plains) that it destroyed some whole Plantations, and threw them into the Sea; but *Port-Royal* had much the greatest share in this terrible Judgment.

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It is added by a farther Account in the Gazette of Thursday, *August 18.* that on the Harbour-side the Houses all sunk down in a Minute's time, from the Depth of three to five Fathom Water, in the Streets next the Wharf: the Earth opened it self wide and deep, and instantly gushed out an Inundation of Water, so that Multitudes were drowned. Among other Accidents of the Earthquake, the *Swan* Frigate lying at the Wharf for Careening, was driven in among the Houses, and there lost.

The Minister in his Letter saith farther, That such was the desperate Wickedness of the People there, that he was afraid to continue among them. That on the same Day of the Earthquake, as soon as Night came on, some lewd Rogues, whom they call *Privateers*, fell to breaking open Warehouses, and Houses deserted, to rob and rifle their Neighbours, whilst the Earth trembled under them, and some of the Houses fell upon them in the Act. And those audacious Whores

who remained still upon the Place, were as impudent and drunken as ever. And that since the Earthquake, when he was on shore to pray with the bruised and dying People, and to christen Children, he met with too many drunk and swearing.

The Day when this Calamity befel the Town and Island, was very clear, affording not any Suspicion of the least Evil; but in the Space of three Minutes, about half an Hour after eleven in the Morning, *Port-Royal*, the fairest Town of all the English Plantations, the best *Emporium* and Mart of this part of the World, exceeding in Riches, and abounding in all good things, was shaken and shatter'd to pieces, and covered for the greatest part by the Sea; the Wharf, and two whole Streets beyond it, intirely swallowed by the Sea.

He, with the President of the Council, running to save themselves, made towards *Morgan's* Fort, because a wide open Place; he thought to be there securest

curest from the falling Houses : but as he was going, he saw the Earth open, and swallow up a Multitude of People, and the Sea mounting in upon them over the Fortifications. He tells us further, that their large and famous Burying-place, called the *Pallisado's*, was destroyed by the Earthquake ; and that the Sea washed away the Carcases of those that were buried out of their Graves ; their Tombs being dash'd to pieces by the Motion and Concussion : That the whole Harbour, one of the fairest he ever saw, was covered with the dead Bodies of People of all Conditions, floating up and down without Burial. That in the opening of the Earth, the Houses and Inhabitants sinking down together, some of these were driven up again by the Sea, which arose in those Breaches, and so did wonderfully escape. Some were swallowed up to the Neck, and then the Earth shut upon them, and squeezed them to Death : And in that manner several were left buried with their

Heads above Ground, only some Heads the Dogs have eaten; others are covered with Dust and Earth by the People, which yet remain in the Place, to avoid the Stench. So that by the opening of the Earth, and the Fall of the Houses, and the Inundation of the Waters, it is thought fifteen hundred Persons are lost, and many of good Note.

After he was escaped in a Ship, he saith, he could not sleep all Night for the Returns of the Earthquake almost every Hour, which made all the Guns in the Ship to jar and rattle; and he supposeth the whole Town of *Port-Royal* will shortly be swallowed up of the Sea, the Houses falling, and the Sea encroaching daily. That there were sad Accounts of Mischiefs done by the Earthquake in other Parts of the Island: As from St. *Ann's*, they heard of above a thousand Acres of Woodland changed into Sea, carrying with it whole Plantations.

His own Preservation was very remarkable and unexpected: after he had
prayed

prayed with the People, and given them serious Exhortations to Repentance, (in which Exercises he spent near an Hour and half) he was desired by some Merchants to retire to some Ship in the Harbour, whom he accompanied, passing over the Tops of some Houses, which lay levelled with the Surface of the Water, got first into a Canoe, and then into a Long-boat, which put him on board a Ship.

Of the Earthquake in England.

ON the 8th of September following, 1692. an Earthquake was felt at London, and in several Parts of Essex, Kent, Sussex, Hampshire, &c. as Sheerness, Sandwich, Deal, Maidstone, Portsmouth, &c. the People leaving their Houses in many Places, lest they should fall on their Heads; but it lasted not above * two Minutes: It

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was

* See Mr. Ray's *Physico-Theol. Discourse of the Deluge.* Disc. 2. p. 209.

was lodged deep in the Earth, the Caverns that contained it, passing under the bottom of the Sea.

*Of the Earthquakes in Sicily, and
Malta.*

THE following Account of the Earthquakes in *Sicily*, was published by Authority here, *viz.* from *Messina*. *January* 20, 169 $\frac{1}{2}$, they write, that several Earthquakes had happened in that Island, which were most violent in the Southern Parts of it, and have laid in heaps many Cities and Villages. *Catanea* was shaken on the 9 th instant, and on the 11 th quite destroyed, not one House left standing; and near *twenty thousand* Persons perished in that City alone.

Augusta was almost destroyed at the same time: and 400 Barrels of Powder that were in the Castle, took Fire at the same time, by Lightning, or some other Accident, and blew up about a
thou-

thousand People, who were got in there for their Security.

The Ancient *Saragossa* hath fared no better : and the Cities of *Modica*, *Jasi* and *Noto*, and all the Villages from Mount *Aetna* to Cape *Passaro* have suffer'd extremely. 'Tis computed that above an *hundred thousand* Persons have been destroyed by these Earthquakes. *Palermo* felt the Shock on the 11th : and the Vice-King retired with all his Family on board the Gallies in that Port. Most of the Inhabitants of this City lay now in the Fields without the Gates, &c.

A Letter from *Naples*, Feb. 3. mentions, that by the Shock on the 11th of the last Month, 37 Cities and Towns and large Villages were quite destroyed, and *one hundred and thirty thousand* Persons.

By other Letters (in the Gazette of Thursday March 16.) we have this Account from *Messina*, Feb. 3. That they hear every day of the lamentable Effects of the late Earthquakes, and give
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the following List of Places, and Persons destroyed, *viz.*

Calatagirone, about a fourth part of the City ruined, and 1500 Persons killed.

Luochuela, quite destroyed, with most of the Inhabitants, the number not known.

Mineo, a Royal City, most of it fallen, and 3000 killed.

Militello, quite destroyed, with many of the Inhabitants, the number not known.

Palaonia, very much shattered, but few Persons killed.

Scordia, the Palace fallen down, and 20 killed.

Francofome, much shattered.

Sentini, quite ruined, and 3000 killed.

Carlontini, quite destroyed, with many of the Inhabitants, the number not known.

Augusta, quite destroyed, and 5000 killed.

Sira-

Siragosa, above half ruined, and 6000 killed.

Noto, quite ruined, and 7000 killed.

Specasurno, quite ruined, and 3000 killed.

Scichilo, quite ruined, and 8000 killed.

Santa Croce, 100 killed.

Modica, quite destroyed, and 1000 killed.

Ragusa, greatest part of it ruined, and 7000 killed.

Cefomaro, 200 killed.

Biscuti, 100 killed.

Chiuramonte, wholly destroyed, and 300 killed.

Monterusso, 200 killed.

Giamantano, 300 killed.

Bucchin, 160 killed.

Patuzzolo, quite ruined, and 1000 killed.

Scodia, 100 killed.

Pasceni, quite ruined, and 600 kill'd.

Furla, quite ruined, and 800 killed.

Sciorti, quite ruined, and 2000 killed.

Vizzini,

Introduction.

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Vizzini, quite ruined, and 3000 killed.

Licodia, 400 killed.

Catanea, wholly destroyed, and 18000 killed.

Jaci, much ruined, and 1800 killed.

In all, 73680 Persons killed.

In another Letter from *Naples*, dated *March 3.* published in the Gazette of the *3d of April*, there is an Account from *Palermo*, that the Vice-Roy of *Sicily* had sent Commissioners to take an exact Account of the Damage occasion'd by the late *Earthquakes* in that Island; and they had found that the Ruine of the Towns and Villages, as well as Loss of People, was greater and more deplorable, than was at first reported; and that there had perish'd above *one hundred thousand* Persons.

A more particular Account of this terrible *Earthquake* in *Sicily*, was printed at *Rome*, and since printed here

here from the Italian Copy ; part whereof I shall here insert. The Author professeth he cannot give himself nor others, all the Satisfaction he could wish, there being so many little Places, and even some considerable Towns so utterly destroyed, that there are no Inhabitants left, to give us an account of the manner how these Places were swallowed up. So that of these we can have no other Narrative, but what People at a Distance, and in a Hurry themselves, for fear of sinking into the same Ruin, have been able to give us.

The Earthquake diffus'd it self into all the three *Districts*, or Divisions, into which the Island of *Sicily* is usually divided ; *Valli di Noto*, *Mazaro*, and *Mono*. The greatest Shake of all was from *Mount Ætna* to *Cape Passaro*, the *Pachmus* of the Ancients. In all this vast Tract of Land, nothing stood the shock, but all fell under the Weight of a General Ruin.

It was on the 7th of January, 1693, about 10 at Night, that *Mount Ætna* began

began to utter those hideous Roarings, which seldom but usher in some Tragedy of the Nature of what followed. Those loud Bellowings continued till the 9th, and about 12 a Clock began to cease. Within an hour after, the Inhabitants of *Catania*, which is the next Town to the Mountain, began to perceive a shaking under 'em, about three Minutes together. This did little Hurt, other than to fright the People, and give them fears of some further Hurt. During this Shake, and for an hour before, there was not the least Noise heard from *Mount Aetna*; but within less than a minute after the Shake was over, not only did the Noise redouble, infinitely more terrible than before, but the whole Top of the Mountain appeared all in Flames.

All this was but the Fore-runner of the horridest Shake of all, which fell out on the 11th, which affected the whole Island, tho' not equally. And by the exactest Computation can be
 made,

made, the whole Period of it lasted not above *six Minutes*, from *Messina* Northwards to *Cape Coio*, the farthest Point of *Sicily* to the South.

Catanea is thought to be the first that fell under the Weight of this heavy Calamity. This City is as ancient as most in *Sicily*, seated in a pleasant and rich Soil, inhabited by several of the Gentry thereabouts, endowed with an an University, and containing about 24000 Souls, was sunk out of sight in a moment. There happened to be some Fisher-boats at that time in the Bay that lies South of the Town, and within a League's distance, who give an Account, that they saw the City sink down, with the Noise as it were of some thousand Pieces of great Ordnance discharged all at once. After it was thus vanished out of their sight, the Fishermen say, That some minutes after, to the Eastward, near where the City stood, there rose up a little Mountain, which lifting it self several times a considerable Height, above

bove the ordinary Level of the Ground thereabouts, sunk at last likewise out of their sight. They declare also, that during all this horrid Tragedy, they expected every moment to be swallowed up in the Bay, by reason of the strange violent Agitations of the Sea. And scarce was this heaving up of the imaginary Mountain on the South-side of *Catanea* over, but they felt the Sea calm.

It is thought there hath not escap'd of the Inhabitants of *Catanea* above *two thousand* in all, some of those escaping after the first Shake on the 9th, others on the Morning of the 11th, who took the Warning. But they were the better sort of People only that had the opportunity to make so happy an Escape, the rest falling under the Universal Ruin. In the Place where *Catanea* stood, appears now at a distance a great Lake, with some great heaps of Rubbish, appearing here and there above Water.

The same Shake that utterly destroyed *Catanea*, did lay in heaps more than half of *Saragosa*, the Antient *Syracusa*, once the greatest City of *Sicily*; and if we will believe *Strabo* and others, the largest once in the World, and may contend with any in *Europe* for Antiquity. The least Computation that can be made of the Loss of the Inhabitants of it, is above *seven thousand*: And some hundreds were digged out of the Ruins alive, but lame and bruiſed; ſo that few of them it's thought will recover. Moſt of the Magiſtrates and People of beſt Faſhion, ran into the great Church for ſhelter, where they met with Death by the fall of the Stone Roof, and the Steeple both together.

The City of *Noto* (which once contended for the Preheminence with *Syracusa* it ſelf) had yet a worſe Fate: ſcarce any part of it is now ſtanding; tho ſituate on an high Rock, almoſt inacceſſible on all ſides, but by one narrow Paſſage. The mighty Hardneſs
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of the Rock seem'd to have secur'd it from the Hazard of Earthquakes; but it felt the Shake of the 9th; and on the 11th of *January* it was in a moment laid in heaps: the number of the Inhabitants is computed about *seven thousand*, and very few are escaped.

Augusta, a City well situated, and adorned with large and safe Harbours; a Place of good Trade for Corn. The Inhabitants reckoned near *six thousand*, of whom we have account of none left; many kill'd on the 9th, more on the 10th, and the rest buried by the overturning of the Town on the 11th.

Lentini, the ancient *Leontium*, famous for a beautiful Lake on which it stood; a Place of about *three thousand Families*, and a Place of tolerable Trade by Fishing, and Salt Mines, was reduc'd to Ashes on the 11th; and it is not known if any of the Inhabitants be saved. The Water of the Lake is now become brackish, and of a salt and bituminous Taste; and vast numbers of Fish are every day found dead on the Shore.

Calatgirone, a pretty Town, containing about 7000 People, and well built, most of hewn Stone; on the 11th a fifth part of the Town was overturned, and two Monasteries; and 'tis thought, no fewer than *two thousand* Souls were destroyed.

Mineo felt both the Shake of the 9th and 11th; on the former, the Heavens were serene, scarce a Cloud appearing above the Horizon; but on the 11th, there was a Storm of Thunder and Lightning for six Hours. At both times several Houses, & a large Church were overturned, and it's thought near *four thousand* of the Inhabitants are perished.

Monreal, or *Morreal*, was shaken and shattered; and *Palermo*, the Seat of the Vice-Roy, but not above 100 People kill'd. *Pasceni*, consisting of about 200 Families, the richest of any little Town in *Sicily*, hath not one single House left standing, nor one single Person sav'd. *Patuzolo*, a bigger Town, underwent the same Fate; the number

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of Inhabitants about 1000 at least: It is not known that *any* are saved.

So for *Furla*, whose Inhabitants we reckon'd to be near *a thousand* Souls. The like for *Sciorti*, which by the Shake of the *11th* is a vast Heap of Ruins; only a Church belonging to a Benedictine Nunnery, is intire: we know of *none* of the Inhabitants sav'd, and they are reckon'd to amount to *two thousand* Souls.

The same Fate besel *Militello*, no inconsiderable Town, probably containing about *six thousand* People, whereof *no one* is left to give tidings how its Calamity came about.

Luochela fared somewhat better: many, about half of the People, left the Town on the Shake of the *9th* of *January*, when a great part of the Houses fell. The Castle was swallowed up in a moment in sight of the People; and a considerable Lake is in the place where the Castle stood. The rest of the Town and Inhabitants were utterly destroyed on the *11th*. Of *two thousand*

thousand People, *one half* perished.

There was little Damage done in *Palonia*, another well-built Town, but that besides feeling the Shake on the *9th*, and the Church shattered, the *Dome* was thrown down on the *11th*, which broke the high Altar to pieces, and crush'd to Death some 300 People, with the Priest that was saying Mass. The like almost for *Buchino*, a considerable Village.

Scodia, a Burgh about the bigness of the other, was greatly shaken on the *11th*, and about 150 People kill'd by the fall of the Church in the time of Mass. In a deep Lake within 2 miles of it (2 miles about) by the Shake of the *11th*, there opened a large *Casma* near the midst of the Lake, which swallowed up the Water, (which by that of the *9th* was lessened) and left the whole Channel dry Land, which continues so.

Another Village, called *Chivramonte*, had its Houses shattered by the Shake of the *9th*, but overturned altogether
on

on the 11th, and the Inhabitants buried in the Ruins, computed between 3 and 400.

Monterusso was considerably shaken on the 9th; and on the 11th, 200 People who fled into the Castle, were with it buried in the Ground; and the Place where it stood, is now a *Pool of Water*, of a brinish Taste.

The beautiful Town of *Vizzini*, containing about 3500 Souls, though it lay on a rising Hill, made up of nothing but hardest Stones, of the nature of Marble, was yet shaken on the 9th, and swallowed up with the Inhabitants on the 11th, who thought the Danger had then been over.

The large Village of *Modica*, containing about 1400 People, was so suddenly swallowed up on the 9th, that *no one Person escap'd*. Since this hundred Years, this Village hath twice changed its Seat by *Earthquakes*, the People till now saving themselves. Several *Rivers* and *Rivulets* near this and other Places in *Sicily*, are covered by
C 4 Hills,

Hills, in the form of a Vault, or natural Bridg, thrown over them by the *Earthquake*.

This Earthquake caused the fall of some Houses at *Bisenti*, and the bruising to death of about 100 Persons. *Francofonte* suffered more by Lightning and Thunder for three days, than by the shake of the Earthquake.

Carlontini, a Town of good Trade, and well inhabited, containing about 4000 People; a *sixth part* of 'em perished in the Earthquake on the 11th; the rest escaped by the warning on the 9th.

Ragusa, a beautiful Town; its Situation, Buildings, Churches, Monasteries, and Territories about it, combine to make it a sort of *Terrestrial Paradise*; felt many Shakings on the 8th, with Lightning and Thunder: but on the 11th, the biggest Street in the Town, the Town-house, two Churches, and many Houses were overturned, or swallowed up. The least Calculation of People that perish'd, is *eight thousand*, of whom the Citizens of the
best

best Quality make up a great part of that Number.

Specafurno, a Town of considerable Bigness, on the Side of a Hill, all planted with Vineyards, and well inhabited, fell under the same Calamity; partly by Lightning and Thunder on the 10th; and the whole Town in a Moment's time on the 11th. About a Mile from the Town was a pleasant fresh Water Lake on the South side, which is now almost all dry Land; the Fish dead on the Shore, and the Water of a brinish Taste, and now of a black Colour. The People that perish'd there are computed to be at least *three thousand five hundred*: about *three hundred* only saved themselves the Day before.

The Town *Scichilo*, that hath within 50 Years been *eight* times in hazard of an Earthquake, felt this on the 8th of *January*, and within 24 Hours there succeeded above 20 Shakes, the last still exceeding the first in Violence; but on the 11th the whole Town, in less

less than two Moments vanish'd out of Sight : in the room of it is now a stinking Pool of Water : And of *six* or *seven thousand* Inhabitants of this pleasant Town, it is thought there is *no one* saved. Besides a strong Castle on the East side of the Town, which is now all in Heaps, and above 30 People buried alive in them.

In *Cefamero*, a Village of above two hundred Houses, near two hundred People perish'd in the Church, whither they fled for Shelter, to implore the Aid of St. *Katherine of Sienne*; and some twenty in the Village. In *Santa Croce*, another Village, about one hundred of the Inhabitants perish'd, the rest having fled to the Fields without the Town. In the little Town of *Giamontano*, in the Quarter nearest the River, about three hundred and fifty Persons perish'd, and about forty more. The Tower of *Lacodia* underwent near the same Fate; all the Houses of Timber were overwhelmed by the Shake of the *11th*, and in them about three hundred of the Inhabitants. *Faci,*

Jaci, a very big Town, was greatly shatter'd, especially in the Fall of two Churches on the 9th, in the time of Divine Service. Many of the Houses of the Town were overturn'd on the 11th, together with two Convents, particularly that of the *Minimes*, where was kept St. Peter's Net, in which he took that vast quantity of Fish mention'd in the Gospel. By the Fall of the Houses and Churches there perished in all above two thousand People, more than half died by the Fall of the two Churches.

La-motta, a Village of about two hundred Inhabitants, famous for the Retirement of the Citizens of *Palermo* there in the Summer-time, was totally overturn'd on the 9th, a salt Pool succeeding in its Place.

Messina, a City of great Trade, lofty Buildings, and great Riches, felt the Shake on the 9th, and more than half the Inhabitants fled to the Fields; the rest betook themselves to their Devotions in the several Churches: the
Arch-

Archbishop ordered forty eight Hours of Prayer, and several Processions, to appease the Wrath of Heaven. On the 11th, twenty six Palaces were overturn'd, and many Timber-Houses: every body expected immediate Death, and in vast Multitudes ran to the Cathedral, where the Archbishop of *Messina* preach'd, and said Mass, and there after gave Absolution, as did all the Priests through the rest of the City by the Archbishop's Command. After this every one made the best of the ways they could, to escape the common Danger, and betook themselves to the Fields, where they were not out of Hazard, through the Violence of the Thunder, Lightning, and Rain, that continued three Days together: The Chappel of the Archbishop's Palace is overturn'd, most of the Churches shatter'd, but few People kill'd.

The Tide was higher on the 10th by three Foot than ever was known, and such a violent Agitation of the Water, that several Ships and smaller Vessels

Vessels were drown'd all along the Coast of the Island, and some even in the Harbours.

In short, a more astonishing, a more universal, or a more swift Destruction was never known. And *Sicily* that was one of the most beautiful, rich, and fruitful Islands in the World, is now an Heap of Rubbish, and a continued Desolation. The Loss of Money, Merchandize, Houses, and Lands, may modestly be computed to six Millions of Ducats: And it will take an Age to repair the Damages it hath made. The number of Inhabitants perish'd, may be safely reckon'd to an *hundred and twenty thousand* Souls; and the bruised, and like to die, *twenty thousand* more.

Of the Earthquake at Malta.

ALL the Account we have yet of the further Effects of this Earthquake, and the Extent of it to the Island

Island of *Malta*, is in a Letter from thence, dated *January* 16. publish'd by Authority. On the 9th Instant about ten at Night happened here an Earthquake, and another on the 11th at three in the Afternoon: The last was so violent, and lasted so long, that every body thought this City would have been quite destroyed. The Roof of the Church of our Lady *de Pelay* was thrown down, with part of that of *St. Laurence*: The Church and College of the Jesuits also suffered very much: but the Cathedral and the Church of *la Gufmane* received the greatest Damage, and are so ruined, that they can hardly be repaired. Most of the Houses are extremely shatter'd, and deserted by the Inhabitants, who lie now in *Grotto's*, and under Tents in the Fields. The great Master of the Order was then abroad a hunting, and he and all his Company were in great Danger by the falling of a Mountain near them. We cannot yet tell the Particulars of the Loss this Island hath

hath sustained, but only in general, that 'tis very great, and the Consternation of the Inhabitants inexpressible, which hath received a new Addition by the sad Accounts we have from *Sicily*, of the same Calamity that hath befallen their Island, in a more terrible manner.—Whereof I have given the most particular Account yet extant.

And now upon the Perusal of this sad History, who that will consider it as a Christian, but may use the Psalmist's Expression, Psal. 119. 120. My Flesh trembleth for fear of thee, and I am afraid of thy Judgments?

GOD expects we should be affected and awed by such Providences.

Some Duties of Religion are always
seasonable,

seasonable, and of constant Obligation, that must mix with all our Actions, and be regarded in every step of our daily Walk: There are others which the Providence of God doth particularly call us to, at one time more than at another: *There is a time to weep, and a time to laugh; a time to mourn, and a time to rejoice:* and every thing is beautiful in its Season. Accordingly when God ariseth to shake terribly the Earth, and punish the Inhabitants thereof for their Iniquities; when he girds on his Sword to ride his Circuit by national Judgments; when other Countries and People are made Examples and Warnings, and the growing Atheism and Profaneness amongst us, may make us justly apprehend the like Severity; he expects that our Temper and Carriage should somewhat correspond and agree to his Works of Providence; that when the Lion roars, we should tremble; when he stretches out his Hand, and shakes his glittering Sword, we should observe

serve it, and fear. He expects that we should take the Warning he gives us, by the Calamities of *others*; that we should lie in the Dust, throw off our Ornaments, put on Sack-cloth, and prepare to meet him in the way of his Judgments.

We are many Ways obliged to this; in Conformity to the best Examples of holy Men in the like Case; and by our Love to God, and Duty to him, who is displeased, and provoked. Our Sense of his Dishonour, and due Apprehensions of his Displeasure, require this: Our Relation to those Places and Persons, who have been already made Examples of Divine Severity; our Love to our selves, and to our Brethren in this part of the World, who are yet preserved, do all require this; and call upon us to be found in such a Frame, as the Psalmist here expresseth upon the like Occasion, *My Flesh trembleth for fear of thee, and I am afraid of thy Judgments.*

In the former Verse he endeavours to excite his Love to God, and resolved Adherence to his Precepts, by the Consideration of the Judgments executed on the Wicked; *Thou puttest away the Wicked of the Earth like Dross, therefore I love thy Testimonies.* And in this he makes another Improvement of such Instances of Divine Justice, to awaken an holy Fear, and Awe of God, *My Flesh trembleth, &c.*

An extraordinary Fear is often described in Scripture, as having this Effect of Trembling: *Fear came upon me, and Trembling, which made all my Bones to shake; and the Hair of my Flesh stood up, Job. 4. 14, 15.* The like you have express'd by the Prophet, upon God's Denunciation of Judgment; *Hab. 3. 16. When I heard this, my Belly trembled, my Lips quivered, Rottensness entered into my Bones, and I trembled in my Flesh.*

When God lifts up his Voice in threatening of Judgment, and roars like a Lion, ready to tear in pieces,
Who

Who will not fear? Amos 3. 8. Or when he displays his Power, and manifests his Justice, and appears with terrible Majesty, in the Execution of Judgment upon others; who that hears of it will not tremble before him, and be afraid of his Judgments?

CHAP. I.

The Method of the following Discourse.

Instances of Divine Severity on others are not to be overlook'd; whether in former times, or of later Date; on Strangers, Neighbours, Friends or Enemies. They are proper to affect us with an awful Fear of God: Earthquakes especially of all other Judgments. The Terror of such a Judgment in part described: that it is the Effect of Sin.

THE Ground of my following Discourse will therefore be this, *That the Instances of Divine Severity up-*

on Others, should affect the serious Observers of them, with an awful Fear of God and his Judgments.

First; It is here implied, that we are not slightly to overlook the Examples of God's Severity upon others, but seriously to observe and consider them.

Secondly; That such Instances are proper to affect us with an awful Fear of God: especially the Desolations that are made by terrible *Earthquakes*.

Thirdly; That this Awe of God, and Fear of his Judgments, upon such Examples of Divine Severity, is matter of *Duty* unto all, that do observe and consider them.

Fourthly; How this may be applied, and improved by us, with reference to this City and Nation.

First; It is here implied, *That we are not slightly to overlook the Examples of God's Severity upon Others.* How often has God threatned, and punished the
the

the secure and careless Frame of such, as regard not the Works of the Lord, nor the Operation of his Hands? Isa. 5. 11. Psal. 28. 5. *He shall, for this Reason, destroy them, and not build them up.* We are bid to remember, consider, and improve the ancient Judgments of God upon the old World, and upon *Sodom and Gomorrah*: And 2 Pet. 2. 4, 5. to remember the Example of *Lot's Wife*, and the several Calamities that befel the Jews in the Wilderness, and after their Settlement in *Canaan*: The Instances of God's Justice upon them for their several Provocations, are recorded as Types and Warnings unto us, *on whom the Ends of the World are come*, who live in these latter Days, under the Gospel-Dispensation, 1 Cor. 10. 6, 11. that we should not lust as they lusted, and murmur as they, tempt Christ as they. It is said of them whose Carcases fell in the Wilderness for their many repeated Provocations, that they are *our Examples*. God's Severity against them is recorded for

our Use, *Heb. 3. 18. Chap. 4. 11.* God made them *ὑποδείγμα*, an express Example, and Representation of what should be done in others. Some shall smart, that others may fear. God hath further Ends in the Execution of Judgments than we imagine: He intends them not only for Acts, but Patterns: Every Judgment is a new Lesson; and God doth not intend to punish only, but to teach, and warn, and instruct: He warns when he wounds, and strikes some, that others may be spared by taking Warning. *When a Scornor is punish'd, saith Solomon, the Simple is made wise, Prov. 2. 11.* And we are more apt to be impress'd by what we see executed, than by what is only pronounc'd in a Threatning.

The Judgments of God on neighbouring Countries and People are mentioned to this purpose for our Improvement; *Zeph. 3. 6, 7, 8.* *I have cut off Nations,* says God, *(I have hanged them up as on a Gibbet, to instruct and warn you by their Ruine.)*

Their

Their Towers are desolate, their Streets are waste; so that no Man passeth by; their Cities are destroyed, that there is no Inhabitant. Hereupon I said, Surely thou wilt fear me, surely thou wilt receive Instruction.

This therefore does suppose the observing, and laying such things to Heart.

We ought not easily to pass over, and forget the Works of God, especially when by the Terribleness and Severity of them, he has made them *fit to be remembered*, Psal. III. 4. They are Testimonies to a Divine Providence, and as such should be recorded. It is taken notice of to this purpose by * a learned and great Man, as a Defect among Christians, that there is not yet extant an *Historia Nemeseus*, a Judicious, Impartial, and well-attested History of the Divine Vengeance, containing the most remarkable Monuments of God's Justice in the World.

D. 4. When

* Verulam de Augment. Scient. l. 2. c. 11.

When he afflicts and plagues any of our Neighbours or Brethren, or but Strangers, in an eminent manner; we are called to consider his Doings, that we may *learn Righteousness, when the Judgments of God are abroad in the Earth*, Isa. 26. 9. It is but fit that the Punishment of some should make other Sinners tremble. As when *Ananias and Saphira* were struck dead, it is said, *Great Fear fell upon all that heard these things*, Acts 5. 11. It is mentioned as a Fault, that when the Hand of God is lifted up, Men will not see and consider it: And for this Stupidity God often expresseth his Displeasure, *Psal. 10. 5. Psal. 28. 4, 5. Isa. 5. 12, 13. Job 34. 26. Micah 6. 9.* We are commanded to take notice of his powerful Justice in such Examples; *Rev. 6. 1. Psal. 66. 3. Come and see the Works of God, he is terrible in his Doings towards the Children of Men.* He is said to visit us, and come nigh to us in *Judgment* as well as in *Mercy*: And shall he visit us, and we not take notice

notice of it, or observe him? We cannot otherwise make a due Improvement of them, in order to fuitable Duty.

Especially should it be thus, when any of *our Brethren*, of the same Nation with us, meet with any more than ordinary Rebuke of Providence, as is the case of *Jamaica*: Not but that we ought to eye and own God, tho the Instances of his Severity be more remote, as in the late extraordinary Earthquakes in *Sicily*. Yea, the *Execution of God's righteous Judgments on the Wicked*, will make *the Righteous that see it, to fear and tremble*, Psal. 52. 6. *The Righteous doth wisely consider the House of the Wicked, how God overthroweth the Wicked for their Wickedness*, Prov. 21. 12. All the great Displays of God's Justice in the World, are fit to be registred and remembred by us, as Testimonies to us of his Being, Holiness, and Righteous Government. *Come hither, says God, and behold the Works of the Lord, what Desolation*

solations he has made in the Earth, Psal. 46. 8.

Secondly; As we must observe, and consider these Instances of God's Severity upon others, so they are very proper to affect us with an holy Awe and Fear of God. He owns himself the Author of all the Defolations wrought in the Earth. Earthly Princes will have Matters of Favour deriv'd from themselves, but all Acts of Severity they put off to subordinate Agents. But God will not stand on such Points, he rather professeth to lay claim to all the memorable Acts of Vengeance upon sinful Nations and People. It is He that shakes terribly the Earth, and rends the Rocks, and makes the Mountains tremble; who overturns Cities and Countries, as in an Instant; who swallows up many hundreds and thousands of Persons, and Families at once: And shall not we who hear of it, stand in awe of him? We should say on such an Occasion, Who hath an Arm like God?

God? We should consider, *Who can stand before him, when he is angry? Who can contend with him? Who would not tremble in his Presence? He who can cast Soul and Body into Hell in a moment, can as soon cause his Earth to open, and swallow up the strongest, the largest, the most populous City upon Earth, and turn it into a Heap of Ashes, or a Pool of Water: Ought not this God to be feared?*

When his right Hand does teach him terrible things, shall not the Question then be put, as Job 12. 9. Who knoweth not that the Hand of the Lord has wrought this? When he shakes the Heavens, and melts the Mountains, and cleaves the Valleys, as Wax before the Fire, and as Waters poured down a steep Place, Mich. 1. 4. he seemeth to say, I will work, and who shall let? I will destroy, and who shall save? I will lay my Hand, says God, upon Egypt, and I will bring my People thence by my great Judgments. And it follows, The Egyptians shall know that

I am the Lord, Exod. 7. 4, 5. The Greatness and Terribleness of the Calamity, in such cases, bespeaks God to be the Author of it. Man cannot but take notice of His Hand, and inquire, *Wherefore has the Lord done this*, and *what means the Heat of this great Anger?* Deut. 29. 24. With God is *terrible Majesty*; he is *Almighty*, we cannot find him out.—*Men do therefore fear him*, Job 37. 22, 23, 24.

When he makes the Mountains tremble, and the Earth shake, our Hearts should *tremble* too. *Fear ye not me*, says the Lord? *and will ye not tremble at my Presence?* Jer. 5. 22. Will ye not fear me, who can open the Cataracts of Heaven *above*, or break up the Fountains of the great Deep *below*, and pour forth whole Floods of Vengeance when I please; who can rain Hell out of Heaven, or kindle those Exhalations and Streams that are in the Bowels and Caverns of the *Earth*, (as I cause Thunder by giving Fire to those in the *Clouds*) and make them force their

their way, to the Overthrow and Destruction of Villages, and Towns, and Cities, and Countries, whenever I will ; who can thus suddenly turn a fruitful populous Land, into an amazing Spectacle of Desolation and Ruine ?

If God but write bitter things upon the Wall against *Belsazzar*, his Loins are loosed, and his Knees knock one against another. The great Emperour *Caligula* runs under the Bed at the noise of God's Tabernacle, his thundring Voice. And certainly God's shaking the Earth, in so terrible a manner as of late, may much more make us tremble. To this purpose it is elegantly described by the Prophet, *Isa.* 24. 17, 18, 19, 20. *Fear, and the Pit, and the Snare are upon thee, O Inhabitant of the Earth. And it shall come to pass, that he who fleeth from the noise of the Fear, shall fall into the Pit ; and he that cometh up out of the midst of the Pit, shall be taken in the Snare : for the Windows from on high are open, and the Foundations*

tions of the Earth do shake. The Earth is utterly broken down, the Earth is clean dissolv'd, the Earth is mov'd exceedingly; the Earth shall reel to and fro like a Drunkard, and shall be removed like a Cottage; and the Transgression thereof shall be heavy upon it; and it shall fall, and not rise again. Upon such Manifestations of Divine Power and Justice, we may well cry out, Great and marvellous are thy Works, O Lord God Almighty! Who would not fear thee, and glorify thy Name, when thy Judgments are thus manifest? Rev. 15. 3, 4.

Such a Judgment as this of Earthquakes, is especially proper to affect us with an awful Fear of God, of his Majesty and Power, his Greatness and Dominion, his Sovereignty and Justice. He caused the Mountain to quake at the Delivery of the Law, when he would prove to the Jews that he was their Lord and Sovereign. When the Centurion observed the Earthquake, at the Death of Christ, He, and others feared greatly, saying, Truly this was the Son of God.

To

To this purpose we may consider the *Earthquake* that did hinder the Attempt of rebuilding the * Jewish Temple, which the Emperour *Julian* set afoot to spight the Christians, and to contradict the Prophecy of our Saviour, and to oppose *Moses* unto Christ. He gave all Encouragement to the Jews, he provided them with all Materials at his own charge. They with great Joy and Readiness set about it. But when they began to search the Ground, in order to the laying of the Foundation, the Earth round about trembles with a horrible *Earthquake*, and the Flames on a sudden break out, which not only consumed the Undertakers, but a multitude of Spectators too, and the Materials prepared for the Building. This made an universal Astonishment, and struck *Julian* himself with some Fear; so that he gave over the Attempt, and many of the Jews were perswaded to receive the

* *Amm. Marcell. Hist. l. 23. Chrysost. Orat. 2. c. Jud. Socratus, l. 3. c. 17. Sozomen, l. 3. c. 21.*

the Faith of Christ. About the same time, the Pagan Temple at *Delfhos* was destroyed by Earthquakes, Thunder and Lightning. Such Manifestations of his Power challenge our Fear. *He looketh on the Earth, and it trembleth; he toucheth the Hills, and they smoke, Nahum i. 5. The Mountains quake before him, and the Hills melt; he removeth the Mountains, and overturneth them in his Anger; he shaketh the Earth out of its place, and the Pillars thereof tremble, Job 9. 5.*

And the rather should we fear in such Cases, because they are often set forth as God's Judicial Act. These fiery Meteors are turned by God's Counsel, for Correction and Judgment, *Job 37. The Earth shook and trembled, the Foundations of the Hills were moved and shaken, * BECAUSE HE WAS WROTH. There went up a Smoke out of his Nostrils, and Fire out of his Mouth devoured; Coals were kindled by it; Psal. 18. 7, 8. I will shake the Heavens, and*
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* See more of this in the following Chapters.

the Earth shall remove out of its place, in the VVrath of the Lord of Hosts, and in the Day of his fierce Anger; Isa. 13. 13. This is brought in, after God had said, ver. 11. I will punish the VVorld for their Evil, and the VVicked for their Iniquity. I will cause the Arrogancy of the Proud to cease, and will lay low the Haughtiness of the Terrible. Again, Tremble thou Earth at the Presence of the Lord, at the Presence of the God of Jacob, Psal. 114. 7. VVho can stand before his Indignation, or abide the Fierceness of his Anger? His Fury burns like Fire, and the Rocks are thrown down by him, Nahum 1. 6. Thou shalt be visited by the Lord of Hosts, with Thunder and with Earthquakes, Isa. 29. 6. that is, penally, and judicially visited.

There are other Considerations, that should make this Judgment of Earthquakes the more affecting: As, *the little Warning* they are commonly attended with; and *the surprizing Effects* that follow, able to astonish the most valiant *Men of War*, and make the most

courageous Spirits sink and fall: For so *they* are represented, as *trembling* on this Account, 1 Sam. 14. 15.

When the Judgment comes unexpectedly, as a Thief in the Night: When God visits a People by *terrible things in Righteousness*, and *such as they looked not for*: When, to use the Prophet's words, Isa. 5. 14. *Hell has enlarged it self, and opened her Mouth without measure; and their Glory, and their Multitude, and their Pomp, and he that rejoiceth descends into it.* When there is no Time to flee, or Method to escape, or Possibility to resist; when no Sanctuary, or Refuge remains; no Shelter is to be found in the highest Towers, or the lowest Cellars; when the Earth opens on a sudden, and becomes the Grave of whole Families, Streets, and Cities; and effects this in less time than you are able to tell the story of it; either sending out a Flood of Waters to drown, or vomiting out Flames of Fire to consume them; or closing again upon them, that they die by Suffo-

Suffocation, or Famine, if not by the Ruins of their own Dwelling. When Parents and Children, Husbands and Wives, Masters and Servants, Magistrates, and Ministers, and People, without difference or distinction, in the midst of Health, and Peace, and Business, are buried in a *Common Ruin*, and pass *All together* into the Eternal World; and there is only the difference of a few Hours or Minutes between a famous City and none at all; They that have been in the Neighbourhood of such Tragedies, and beheld the dismal Effects of such a Judgment on Others, and yet have been preserved, cannot but consider it with trembling. Our own serious Thoughts may help to affect us in like manner. Thus the late Earthquake at *Jamaica* happened in a clear Day, without Warning or Suspicion; and in the space of *three minutes*, the Town of *Port-Royal* was shaken and shattered to pieces, and sunk into the Sea, and the greatest part of it under Water.

Now if it be dreadful to have our Country the Seat of *War*, as they, whose Case that is, will tell us, and we must presently grant; *this* is yet more dismal, that in the midst of Peace brings a worse Ruine than the Extremity of War. If a *raging Pestilence* be dreadful, that sweeps away thousands in a Day, and ten thousands in a Night, as some of you can remember; If a *consuming Fire* be an amazing Judgment, which you of this City have experienced; an *Earthquake* is not less, but *more so*; when Houses and Inhabitants, Towns and Cities, and Countries are all destroyed at one Stroke, in a few Minutes. *Dat signum Ruina*; Death is the only Presage of such a Judgment; without giving Leisure to prepare for *another World*, or Opportunity to look for any Shelter in *this*.

Who doth not start at the thought of such a Trembling of the Earth? The more a Man knows, the more is his Astonishment. *He hangeth the Earth upon nothing*, Job 26. 7. For a
Man

Man to feel the Earth, which hangeth upon nothing, (but as some vast Ball in the midst of a thin yielding Air) totter under him, how can his Soul chuse but be possess'd with a secret Fright and Confusion? Methinks I tremble but to think of such a Trembling. ——— 'I design not, saith Bishop *Hall* *, to astonish you with the 'Relation of the fearful Effects which 'Earthquakes have produc'd in all 'Ag'es, as it were easy to do out of 'Histories, and Philosophical Discourses, 'where you may see Rocks torn in pieces, Mountains not cast down only 'but removed; Hills raised not out of 'Vallies only, but out of Seas; Fires 'breaking out of Waters, Stones and 'Cinders belched up, Rivers changed, 'Seas dislodg'd, Earth opening, Towns 'swallowed up, and many other such 'hideous Events. Of which kind our 'own Memory can furnish us with many at home, altho these colder Cli-

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* Sermon on *Psalms* 60. 2.

‘mates are more rarely infested with
 ‘such frightful Accidents.

‘In what Condition can a Man be
 ‘safe, saith *Seneca**, speaking of *Earth-*
 ‘*quakes*, when the World it self is sha-
 ‘ken; and the only thing that passes
 ‘for fixed and unmovable in the Uni-
 ‘verse, trembles, and deceives us?
 ‘Whither shall we fly for Security, if
 ‘wheresoever we are, the Danger be
 ‘still under our Feet? Upon the crack-
 ‘ing of an House, every Man takes
 ‘himself to his Heels, and leaves all to
 ‘save himself. But what Retreat is
 ‘there, where that which should sup-
 ‘port us, fails us; when the Founda-
 ‘tion not only of Cities, but even of
 ‘the World it self, opens and wavers?
 ‘What Help, or what Comfort, where
 ‘Fear it self can never carry us off?
 ‘An Enemy may be kept at a distance
 ‘with a Wall; a Castle may put a stop
 ‘to an Army; a Port may protect us
 ‘from

* Epist. 23. Nat. Quæst. lib. 6. c. 1.

' from the Fury of a Tempest ; Fire it
 ' self doth not follow him that runs a-
 ' way from it ; a Vault may defend us
 ' against Thunder ; and we may quit
 ' the Place in a Pestilence : There is
 ' some Remedy in all these Evils. Or
 ' however, no Man ever knew a
 ' whole Nation destroyed by Light-
 ' ning. A Plague may unpeople a
 ' Town, but it will not carry it away.
 ' There is no Evil of such an Extent,
 ' so Inevitable, so Greedy, and so pub-
 ' lickly Calamitous, as an *Earthquake* :
 ' For it does not only devour Houses,
 ' Families, and single Towns, but ru-
 ' ines whole Countries and Nations ;
 ' either overturning, or swallowing
 ' them up, without so much as leaving
 ' any Footstep or Mark of what they
 ' were. Some People have a greater
 ' Horror for this Death than any other :
 ' *To be taken away Alive, out of the num-*
 ' *ber of the Living* ; as if all Mortals
 ' by what Means soever were not to
 ' come to the same End, Death.——
 ' And 'tis not a Pin matter, whether I

‘ am crush’d to pieces by one Stone, or
‘ by a whole Mountain ; whether I
‘ perish by the fall of an House, or un-
‘ der the Burden of the whole Earth ;
‘ whether I be swallowed up alone, or
‘ with a thousand more for company.

‘ We should therefore arm our selves
‘ against that Blow, that can neither
‘ be avoided or foreseen. And it is
‘ not the forswearing those Places that
‘ we find infested with Earthquakes,
‘ that will do our business ; for there is
‘ no Place that can be warranted against
‘ them. What if the Earth be not yet
‘ moved ? It is still movable ; for the
‘ whole Body of it lies under the same
‘ Law, and expos’d to Danger ; only
‘ some part at one time, and some at
‘ another. As it is in Great Cities,
‘ where all the Houses are subject to
‘ Ruin, tho they do not all fall toge-
‘ ther : So in the Body of the Earth ;
‘ now this Part fails, and then that.
‘ Tyre was formerly subject to Earth-
‘ quakes : In *Asia* twelve Cities were
‘ swallowed up in a Night : *Achaia*
‘ and

‘ and *Macedonia* have had their turns,
‘ and now *Campagnia*. The Fate goes
‘ round, and strikes at last where it
‘ hath a great while passed by. It falls
‘ out oftner, ’tis true, in some Places
‘ than in others : But no Place is to-
‘ tally free and exempt. And it is not
‘ only Men, but Cities, Coasts, nay
‘ the Shores, and the very Sea it self,
‘ that suffer under the Dominion of
‘ Fate. And yet we are so vain as to
‘ promise our selves some sort of Assu-
‘ rance in the Goods of Fortune ; never
‘ considering that the very Ground we
‘ stand upon, is unstable. And it is
‘ not the Frailty of this or that Place,
‘ but the Quality of every Spot of it ;
‘ for not one Inch of it is so compacted,
‘ as not to admit many Causes of its
‘ Resolution. And tho the Bulk of the
‘ Earth remain entire, the Parts of it
‘ may yet be broken.

Thus the Pagan Philosophers prepa-
red themselves, and others, for these Ac-
cidents, as for Disorders that were In-
evitable ; and did not trouble them-
selves

selves with the Thought of Divine Justice, which chastiseth Men by these dreadful Punishments. But the Common People, whose Opinions were not so corrupted, reverenc'd the Anger of Heaven in these Calamities; and seeking for Safety in Superstition, endeavour'd to appease the Evil Spirits by Sacrifice, and so provoked the Indignation of God the more. Christians who are instructed in a better School, own these Disasters as the Punishment of Sin.

‘ And of all the Animadversions that
 ‘ Divine Justice gives Men, there is
 ‘ none more Horrid, or less Evitable
 ‘ than this of * *Earthquakes*. For what
 ‘ Assurance can we hope for here be-
 ‘ low, if the Earth quake under our
 ‘ Feet? Where can we think to escape
 ‘ Danger, if the most solid thing of all
 ‘ the World do shake? if that which
 ‘ sustains all other Things about us,
 ‘ threaten

* *Senault*, of the Corruption of Nature by Sin, *Treat.*
 6th, *Disc.* 7th.

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‘ threaten us with sinking under our
‘ Feet? What Sanctuary shall we find
‘ to defend us from an Evil, that doth
‘ encompass us round? And whither
‘ can we withdraw, if the Gulphs,
‘ which open themselves, shut up our
‘ Passages on all sides? With what
‘ Horror are Men struck, when they
‘ hear the Earth groan? when her
‘ Trembling succeeds her Complaints,
‘ when Houses are loosned from their
‘ Foundations, when the Roofs fall
‘ upon their Heads, and the Pavement
‘ sinks under their Feet? What Hope
‘ is there to be had in so General a Dis-
‘ order, when Fear cannot be fenc’d
‘ by Flight? In other Cases there is
‘ some Outlet whereby to escape an
‘ Evil: An Enemy is beaten from the
‘ Bulwark he had possess’d himself of;
‘ Earthworks are opposed to the thun-
‘ dring Canon; Winds which raise
‘ Tempests, deliver us from ’em, and
‘ after having a long time toss’d us to
‘ and fro, they cast us on the Shore:
‘ Houses serve us for Sanctuaries against
‘ the

' the Injuries of the Air and Weather.
 ' ——— If a Man will resign his Goods
 ' to the Fire, he may secure his Person.
 ' Thunder hurts not those who hide
 ' themselves in Caverns. When the
 ' Pestilence infects whole Cities, we
 ' may shun the Contagion by going
 ' into the Country; and if it dispeo-
 ' ple Towns, it doth not throw down
 ' the Houses. But an Earthquake in-
 ' closeth what it overthrows; and wa-
 ' ges War, not with some few Houses
 ' only, but whole Provinces; and
 ' sometimes leaves nothing behind it,
 ' to inform Posterity of its Outrages:
 ' more insolent than Fire, which spares
 ' Rocks; more greedy than the Sea,
 ' which vomits up Shipwracks; more
 ' cruel than the Conqueror, who spares
 ' Walls: it swallows and devours what-
 ' soever it overturns. ——— The Sea is
 ' subject to its Empire; and Mariners
 ' confess, that those Storms are most
 ' dangerous, which are occasioned by
 ' Earthquakes. —

This

' This Misfortune is common to all
 ' Kingdoms, since Man became Cri-
 ' minal: all Parts of the Earth are be-
 ' come moveable; and Stedfastness
 ' must no longer be look'd for in the
 ' World, since Innocency is banish'd
 ' thence by Injustice. This Disorder
 ' is the Punishment of our Sin; and
 ' Reason as well as Faith, doth suffi-
 ' ciently assure us, that the Universe
 ' would never have been agitated with
 ' these furious Accidents, during the
 ' State of Original Righteousness.
 ' Wherefore should God's Anger have
 ' armed the Elements against his faith-
 ' ful and obedient Subjects? Where-
 ' fore should he have overthrown all
 ' his Works, to destroy Innocent Men?
 ' Why should it have overwhelm'd the
 ' Inhabitants of the Earth with the Ru-
 ' ines thereof, if they had not been sin-
 ' ful? Why should it have *buried* those
 ' in the Bowels of the Earth, who were
 ' not to *die*? Let us then conclude that
 ' Earthquakes are the Effects of *Sin*.

Such

Such *sudden Instances* of Divine Judgment are threatned in Scripture as some of the *most terrible*; and therefore the highest Severity is express'd by such *unexpected* and *sudden Strokes*: They are set forth sometimes by *the Breach of a Wall*, that catcheth a Man 'ere he be aware, and crusheth him in pieces, *Isa.* 30. 12, 13. Sometimes resembled to a *Whirlwind*, that comes suddenly, and carries all before it. And therefore God threatens, that obstinate and incurable Sinners shall be *destroyed at once*, or shall be *suddenly destroyed*, and *that without Remedy*, *Prov.* 29. 1.

C H A P. II.

Such Instances of Divine Severity should teach us to reverence and adore the Divine Power, and Providence; should awaken us to Repentance, excite most earnest Prayer, occasion Thankfulness for our Preservation hitherto, and call upon us to trust in God as our only Refuge, and to secure his Favour.

Let

LET us further consider, that under such Appearances of God, it becomes us to be thus affected, as matter of *Duty*. If we have any becoming Apprehensions of the Divine Power, and the Terrors of his Wrath; If we have any Concern at his Displeasure, and the Manifestations of it; If we have any thing of that Tenderness of Spirit, that *Heart of Flesh*, which is the great Blessing of the New Covenant, we ought to evidence it on such Occasions, by *subtle Affections*, in order to the Improvement of these Providences for our own Advantage. For instance,

1. To reverence the *Divine Power*, and *Providence*; to confirm our Minds in the Belief of it; *That verily there is a God that judgeth in the Earth; That we may see, and know, and understand together, that the Hand of the Lord has done this, and the Holy One of Israel hath created it: That God hath not forsaken the Earth, but makes himself known*
by

by the Judgments that he executes. And when they are thus *manifest*, it is said, *All Nations shall worship before thee, O Lord*, Rev. 15. 4. & 19. 2. So when God executes Judgment on the Wicked, by sudden Calamity, *Psal.* 58. 7, 8, 9. it is added at the 11th Verse, that *thereupon* a Man shall say, *Verily there is a Reward for the Righteous, verily there is a God that judgeth in the Earth.* If he did not sometimes appear in such Acts of Justice, Men would be ready to say, *Where is the God of Judgment?* *Mal.* 2. 17. or with them, *Job* 9. 24. *The Earth is given into the Hand of the Wicked; if not, where, or who is he? Where is he, who should punish them? Who is he, that calls them to an Account?* And the wise Man hath told us, that *because Sentence against an evil Doer is not speedily executed, therefore the Heart of the Sons of Men is fully set in them to do Evil*, *Eccles.* 8. 11.

But when he looketh on the Earth, and makes it tremble; when he toucheth the Hills, and they smoke, *Psal.*

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104. 32. When he shows himself to be wise in Heart, and mighty in Strength, he removeth Mountains, and they know it not; he overturneth them in his Anger. Who would not then reverence his Power, and Providence? Read Numb. 16. for an Instance of it.

Even the Heathens have condemn'd those for mad Men, and distracted, who would fear nothing, no not an *Earthquake*, as it is * observed by *Aristotle* concerning the *Celtæ*, a barbarous People: Which makes it the more strange that *Seneca* † should be so much at a loss, about the Divine Agency in such things, and ascribe them only to natural Causes. Whereas *Cicero* || reckons Earthquakes, with Thunder, Tempests, &c. to be one of the four Ways by which the Notion of a God is preserv'd

F serv'd

* Petri Victor. Comment. in Arist. de Moribus, lib. 3. p. 160.

† Seneca Quæst. nat. lib. 6. cap. 3.

|| Cicero de Nat. Deorum, l. 2. §. 13. mentions Cleantes, and other of the Stoicks to be of the same Opinion. See Lescoloper, in Cic. de Nat. Deorum, p. 227.

serv'd in the World, and the Minds of Men awed with the Apprehension of the Divine Being.

By such Acts of Judgment and Vengeance God is said *to show himself*, Psal. 94. 1, 2. to confute the Atheism of the World, and make Men acknowledg his Being and Providence. By such things Men *are made to know*, that God *ruleth in Jacob, unto the Ends of the Earth*, Psal. 58. 13. Thus was Pharaoh brought to acknowledg God, who at first despised him, saying, *Who is the Lord, that I should obey him?*

2. Let us *take heed of the like Sins*, that others have been guilty of, with whom God has dealt in such Severity. Let us remember, He is a holy God, and jealous of his Honour, and will not suffer high Provocations always to go unpunished. Others have smarted, who were guilty of such and such Transgressions, as are found amongst us: Why should we expect to escape, if we continue under *the like Guilt?* By Judgments upon one Nation, God warns

warns Another, that except they repent, they may expect to perish. Thus Tyrus *shall be devoured with Fire*, Ashkelon (says God) *shall see it and fear*; Gaza and Ekron *shall be very sorrowful*, Zech. 9. 3, 4, 5. When Jonah was thrown over-board, and the Storm quell'd, *the Men feared the Lord exceedingly*, and offered *Sacrifices*, in the sense of their own Sins. Much more, when God executes Remarkable Judgments on such as are notoriously wicked. All Men will fear, and declare these Works of God, if they wisely consider of his Doings, Psal. 64. 9. If we will not be warned by the Examples of Others, we may expect to be made *Examples* our selves. Sodom, and Gomorrah, and the Cities of the Plain, are set forth as *an Example* unto us, Jud. 7. *The Man that will do presumptuously, even that Man shall die*, Deut. 17. 12, 13. *And all the People shall hear, and fear, and do no more presumptuously.* God singled out the Galileans, whose Blood Pilate mingled with their Sacrifices, and those

on whom the Tower of *Siloam* fell, to tell the Jews, except they did *repent*, they should also perish: And within a few Years, upon their neglect of these instructive Examples, Thousands and ten Thousands of them had *their Blood*, as it were, *mingled with their Sacrifices*; being slain by Multitudes in the *Temple*, the Place of their Offerings; and no less Number perishing in the Fall and Ruine of their *Walls*, and *Buildings* battered down by the *Romans*. When the *Israelites* round about saw *Corah* and his Company devoured of the Earth, they ran away at the Cry of them, and said, *Lest the Earth swallow us also*.

By what we have seen of God's Severity on Others, we should run away trembling from the Gulph of God's deserved Judgments, by running from those Sins, which may bring the like on us, which Others have felt. 'Twas the great Aggravation of *Belshazzar's* Pride, that he humbled not himself, tho he knew the Judgment God had
exe-

executed on his *Father* for that very Sin. He that will run into a Bog, wherein Others have plunged themselves in his view, is guilty of double Folly, of adventuring rashly, and of not taking warning. *Herodotus* tells us, that upon the Statue of *Zenacherib*, after the Angel of the Lord had slain *an hundred and eighty five thousand* of his Army, *Isa. 37.36.* it was engraven,

*Discite Justitiam moniti, & non tem-
nere Divos :*

Let him that looks on me, learn to fear God. He hath a thousand other Judgments in reserve, if the same we see inflicted on Others, do not overtake Us. Not only stormy Winds and Tempests are in his Treasury, that he can rain Snares, and Fire and Brimstone, and an horrible Tempest on the Wicked; but he has Arrows of Judgment in his Quiver of *various sorts*, or is able to repeat the same, when he pleaseth. God will never want Ways

and Methods to punish a wicked People. All Creatures in the Earth, and Air, and Sea, are his Servants. He hath Hosts and Armies of them, above and under Ground, to be the Instruments of his Justice.

3. Let it excite our more *earnest Prayers for Preservation, and Deliverance* from such Judgments, as others have suffered by. We see, if God be not for us, but against us, how suddenly, how dreadfully he can punish, and destroy any People. How earnestly should we pray, *Lord, spare thy People, and deliver us from sudden Death.* The louder, and the more repeated our Warnings are, and the juster our Fears of approaching Calamity, the more importunately should we pray, as that *Captain, 2 Kings 1. 13, 14.* When *two* before him, with their *Fifties*, had been destroyed, fell upon his Knees before the Prophet, saying, *O Man of God, let my Life, and the Lives of these fifty of thy Servants be precious in thy sight: Behold, there came Fire from Heaven,*

ven, and burnt up the two Captains with the former Fifties ; O let my Life be precious in thy sight.

Let us pray for the *Diversion* of such Judgments, but endeavour to form our Spirits to a Preparedness for the whole good Pleasure of God ; and bring them to a conditional *Submission* to the Divine Will, as to our own Share in any National Deliverance we pray for. We must own that we deserve, that the overflowing Scourge should not pass away from us, and that we know not whether it shall or no ; but we ought to pray alway, *Father, glorify thine own Name, and help us to glorify it ; and let us be pleased that thou shouldst do so, in thine own Way ; which we are not competent Judges of.* We lie at thy Foot, and own that thou art Just, and Wise, and Holy, and infinitely so : *Lord, save us, if it be consistent with thy Glory to save such a People : And help us to adore thee in the way of thy unsearchable Judgments, if by that Method thou wilt glorify thy self.* We are not fit to judg of

God's Works of Providence; nor can we comprehend how far his Glory, in the Accomplishment of his Great and Eternal Purposes, may be subserv'd, and promoted by such Temporal Calamities, as we would deprecate.

4. Let us *thankfully* own our *present Safety*, our *Preservation* hitherto, that when others have been destroyed, we are yet spared. God manifested glorious Power in making the Earth to shake; but it was free Mercy that it did *but shake* and tremble *in our Island*. His sovereign Mercy has hitherto made a Difference between Us and other People: we are spared, when other Countries are destroyed. Let us stand, and behold the *Severity* of God on them; but adore his *Goodness* unto us, that we are not surprized in our Sins. He is Righteous in all his Ways, and Holy in all his Works. He is a God of Truth, and without Iniquity; Just and Right is he. So we must own him in his most terrible Judgments on Others. But to Us he is a God of Pa-
tience

tience and Long-suffering, and so we must acknowledg and adore him. How did the *Israelites* triumph in the God of their Salvation, when they escaped, and the *Egyptians* were drowned? Why might not those of *Jamaica* and *Sicily*, have been warned by *our Example*, as we are admonished by *theirs*? How is it, that God has not enlarged, or repeated the Commission of the *Earthquake* amongst us, that did but gently give us notice of what he might have done? Let us bless God, that he did not shake the Earth, so as to open and swallow us up quick; and that he has not repeated it, because of our provoking Security since: Let us be *thankful*, that when our Houses rolled, they did not tumble.

To some Countries, and some People, he is known by the *Judgments* that he *executes*; but to us and ours by the *Judgments* that he *diverts*. To us he is known by his adorable Long-suffering, by his manifold Deliverances, notwithstanding our repeated, aggravated

vated Crimes, so as to make us even the Wonder of the World: for so we are, in that, having such Enemies, and such National Guilt, we have yet so many National Blessings, to commemorate from time to time; and the Liberty of doing so in publick Assemblies. God makes himself known to our *Neighbours* round about, by the Calamities of *War*, by the Barbarity of Souldiers, and the Fury of the Oppressor; and to others in remote Countries, by *desolating Earthquakes*: But to Us, by merciful *Preservations*, and many of the Blessings of *Peace*. To *Amalek*, and *Edom*, and *Babylon*, he is known by destructive Judgments; but in *Judah*, and in *Jerusalem*, and in *Sion* his Dwelling-place, he makes himself known in another manner. Tho the Profession of the Truth, and the Knowledge and Worship of the True God in any Place, is no sufficient Security against such a Judgment: for how terribly was *Antioch* (where the Disciples were first called Christians) afflicted with

on the late Earthquakes. 75

with Earthquakes; and some of the famous seven Cities, whence the *Asian* Churches are denominated, destroyed by Earthquakes?

As to *Antioch*, we read, that in the Emperor * *Trajan's* time, *A. D.* 115. or according to others, *An. 111.* who succeeded *Nerva* in the Roman Empire, after his Conquests in *Armenia*, and his obtaining the Title of *Optimus*, he returned to *Antioch*, and there made some stay, but was affrighted with a most terrible Earthquake, which afflicted other Cities, but especially this, in an unheard-of manner. By the Fall of Houses, and Rubbish, and other means, a vast number of People perish'd; so that the Town being full of Strangers, who came thither for Law-suits, upon Messages, or other Business, the Court being then there all the Winter; there
was

* *Howel's General Hist.* Vol. 2. p. 883: *Dion. Cass. Trajan.* cap. 18. *Dio Xiphilin.* *Le Sieur Hist. del'Eglise*, An. de N. S. 115.

was no Nation that receiv'd not Loss from so great a Calamity. *Trajan* himself escaped out of a Window, being it's said, drawn out by one of a more than humane Proportion. And though the Earthquakes ceased, he continued in the open Air for many Days. The Hill *Corasius* was so shaken, that its higher Parts fell down, and it look'd as if it would tumble on the City. Other Mountains were levelled: Waters broke out where none before appeared; and Fountains which formerly poured out Water, were stopped up.

About the same time, in *Trajan's* time, *Orosius* || mentions 103 Cities of *Asia* overturn'd by Earthquakes. And afterwards, in *Justinian's* time, * *Cluverius* mentions another Earthquake at *Antioch*, that destroyed above forty thousand. And by † another Earthquake there, 61 Years after the former,

|| P. Orosii Hist. l. 7. cap. 12.

* Cluverius ad An. Dom. 528.

† Ib. ad An. Dom. 602.

mer, in the time of the Emperor *Mauritius*, *sixty thousand* perished.

The Preservation of our City and Nation, while others are destroyed by this Judgment formerly, and of late, should make us thankful. The like may be amplified as to particular *Families* and *Persons*: the bright Side of the Cloud is to *thee*, while the dark one is to *others*: As a God of *Justice* and *Severity* he appears to *others*, as a God of *Grace* and *Compassion* to *thee*.

How many Salvations has God wrought for us of late, for *this Nation*, and for *this City*; prolonging our Tranquillity and Peace, and keeping off publick Calamities from us! How often has he disappointed and defeated our Enemies Designs and Attempts against us! It is well if our Ingratitude do not at last provoke him to say, as to his ancient People; *Judg. 10. 11, 12, 13. Did I not deliver you from the Egyptians? &c. Yet you have forsaken me, therefore will I deliver you no more.*

5. Let it awaken us, *to clear up our Interest in God, as our only Refuge and Shelter.* If he be our God in Covenant, we need not fear, though the Earth be removed, and the Mountains be cast into the Sea; *though the VVaters thereof roar and be troubled, though the Mountains shake with the swelling thereof,* Psal. 46. 1. Our Hearts may be *established and fixed, trusting in the Lord,* so as not to fear any evil Tidings, Psal. 112. 7, 8. We may possess our Souls in Peace; for God will keep them in *perfect Peace, whose Minds are stayed on the Lord,* Isa. 26. 3. They may say when it thunders, *It is the Voice of my Father;* and when the Earth trembles, *It is the Tread of his Foot:* or with David, *The Lord is my Refuge, the Lord is my Habitation, what need I be afraid?* Psal. 91. 9. A Refuge is a Place of Retreat and Safety in a time of VVar: An Habitation is a Place of Abode in a time of Peace: At all Times and in all Conditions such are provided for: The Lord is *my hiding-Place and*
my

my Shield, therefore will *I hope in his Word*, Psal. 119. 114. He will either keep me out of Danger, or defend me when I am exposed to it: either what I fear shall not overtake me, God will be *my hiding-Place*; or if it do come, it shall not hurt me, God will be *my Shield*.

He has promised to be with me in the *Fire*, and in the *Water*: He has bid me not to be dismayed; for *I am with thee, I am thy God, I will strengthen and help thee, and uphold thee with the right Hand of my Righteousness*, Isa. 41. 10. and 42. 2. He will cover me with his *Feathers*, and under his *Wings* I shall be safe: I may *abide under his Shadow, and dwell safely from the Fear of Evil*. Now it is one great End of such extraordinary Appearances of God, to bring Men to adore and seek after God: Joel 2. 30. *I will shew Wonders in the Heavens, and in the Earth, &c. before the great and terrible Day of the Lord; and whosoever shall call on his Name, shall be saved.*

Our

Our Business therefore is to make *Peace* with God ; to acquaint our selves with God, and *be at Peace with him* ; and then Good shall come unto us, and *the Almighty himself shall be our Defence*, so as we need not fear, *Job* 22. 21. Let what will come to pass, such shall be *safe* who are under the Covenant-Love and Care of God. And it is his *Presence* alone is able to secure us. Good Men have always thought so, even when they had the greatest Assistance for outward Security : O Lord, *we rest on thee alone*, says *Asa*, 2 Chron. 14. 8. When he had *an Army* that bare Targets and Spears out of *Judah*, to the number of *three hundred thousand*, and near as many out of *Benjamin*, that bare Shields and drew Bows, *viz. two hundred and fourscore thousand* ; yet he overlooks all this, and rests on *God alone*. So did *Jehosaphat*, 2 Chron. 17. 14, 15, 16. with an Army of *eleven hundred & threescore thousand fighting Men*, besides his Garisons ; and yet *Chap.* 20. 12. he says, *We have no Might against those*

those that come against us, but our Eyes are unto thee. Eleven hundred and threescore thousand fighting Men in the Field, and yet had no Might but what he expected from the Presence of God. All our Stability and Safety depends upon God as our Keeper. If it be asked, Is it in your Armies, and Officers, and Commanders? they must say, No, it is not in us. Is it in your Fleets, and Navies, and Admirals? It must be said, It is not in them. Is it in your Allies and Confederates? It must be said still, It is not in them. In your Castles, and Garisons, and Fortifications, in the Situation of your Country, or the Numbers of your People? &c. It is not in them. In no humane Power, Policy, Cunning, Correspondencies abroad, or Councils at home; nothing but *in God*, who is the Keeper of *Israel*: and therefore to be at *Peace* with him is our *only Safety*.

If he be our Rock and Refuge, we may depend on him, and find Security; all other Foundations and Buildings

ings are weak and tottering; *but the Foundation of God stands sure: The Lord knoweth who are his, and he can and will take Care of them, though the Earth tremble under your Feet, or you sink into the Bowels of it. He can own and distinguish you even in such a Calamity, by a temporal Salvation, as An. 1584. when a certain Hill near Berne in Switzerland, was violently removed by an Earthquake, and covered a whole Village that had ninety Families in it, one half House only excepted, wherein the Master of the Family was praying, with his Wife and Children: * Polanus relates it, who lived in those Parts. By an Earthquake at Constantinople, wherein thirteen thousand Men perish'd, An. 1509. many of the Turkish Mosques fell, but the Christian Temples stood firm. || And other*

* Polani Syntagma, p. 841.

|| An. 1663. in Insula Canada horrendi Terræ motus sentiuntur. Hæc Tempestas ingentem Terrarum tractum infestavit: & Barbaros, Christianis interim incolumibus, gravi damno affecit. Cluverius, p. 868.

other Instances may be given of the like.

God is an unchangeable Refuge, and by Interest in him we are sure of a *Building not made with Hands, Eternal in the Heavens.* Though our earthly Dwellings should be swallowed up, our Souls are safe, our Portion is secure: for when this earthly Tabernacle is dissolved into Dust, by that or any other Calamity, yet shall we not miss of eternal Blessedness in the Heavenly Mansions: And there are no Storms or Tempests, no Commotions or Tremblings there.

C H A P. III.

We ought not to Censure others, because of such Calamities, as greater Sinners than those who escape: much less should we pass a Judgment on their Eternal State, because they are cut off suddenly by a temporal Judgment.

TO apply this: 1. Let us not then excuse or encourage our selves, by censuring others, as greater Sinners than we, on whom more terrible Judgments have been inflicted: For *except we repent, we must also perish.* This is the expresse Declaration of Christ, upon the Account given him of those on whom the Tower of *Sitoam* fell, and of the *Galileans*, whose Blood *Pilate* had mingled with their Sacrifices, *Luke 13. 5.* As to these *Galileans* their Crime is not certain: some think they brought this Judgment upon themselves by their *Sedition*, as conspiring
against

against the Roman Government; intermixing some Acts of Religion as the Bond of their Conspiracy; which *Pilate* hearing of, surprized them in the Act, and put them to Death: Others think they were the Followers of *Judas of Galilee*, mentioned *Acts* 5. who seduced many from their Obedience to the Roman Emperor; and that they were *Jews* coming up to the Passover to sacrifice, and there he fell upon upon. Others suppose them to be *Samaritans*, and that they were slain, worshipping in their Temple on *Mount Gerizim*; but called *Galileans*, from *Judas* the Head of the Faction: and the Hatred of the *Jews* against the *Samaritans* might occasion that severe and bitter Censure. Whatever the Occasion was of their Sufferings, our Lord condemns the Censure of them as *greater Sinners* on that Account; for tho sometimes Men guilty of provoking Sins, are followed with such remarkable Judgments, that it would be stupid Impiety not to observe the

Hand of God therein, as in the Case of *Herod, Acts 12, &c.* yet God may chuse out some to be *Examples* and *Warnings* to others, who are not greater *Sinners* than they. 'Tis true, some Mens Sins are so visible, as to be open before-hand, going before to Judgment, as the Apostle speaks, *1 Tim. 5. 24.* (They are *περόντοι*, manifest to the Judgment of all Men, before they come to be laid open at the last Day: they go to Judgment before the Sinners themselves are brought thither.) When such *notorious Crimes* are followed with *extraordinary Punishments*, the Connection & Relation between them must not be denied: But otherwise we should judg charitably of the *Sufferers*.

We must not make a rash and hasty Judgment of the *Providences* of God, or interpret the Voice of his Rod by uncertain Guesles of our own. We may easily be too curious in prying into the Secrets of Providence; for his *Judgments* are a great Deep; and of many of them we may say with *Asaph*,
When

When I thought to know this, it was too wonderful for me. He hath not thought fit to give us a full Account of all his Designs and Ends, why such who are not greater Sinners than others, are sometimes punished more. In such Enquiries we shall soon get out of our Depth, so as to swim in Dissatisfaction, or sink into Distrust, if we suffer our Curiosity to stretch it self too far.

Therefore after *Solomon* had told us, *Eccl. 7. 15.* that there is a just Man who perishes in his Righteousness, and a wicked Man on the contrary who prolongeth his Life in his Wickedness; he adds in the next Verse, *Be not righteous over-much, nor make thy self over-wise:* that is, do not think thy self more righteous than the Person to whom such a Judgment befalls; nor make thy self over-wise, *i. e.* do not pretend to be able infallibly to expound this Riddle, and to know the meaning of Divine Providence in such a Dispensation; for *one Event may befall the Righteous and the Wicked, Eccl. 9.*

11. The great Apostle may have his Hand arrested with a *Viper*; and yet none but *Barbarians* would conclude, upon that Account, that he is followed with Divine Vengeance, *Acts* 28. 4.

We read of *twenty seven thousand* killed by the Fall of a Wall at *Apbek*, *1 Kings* 20. 30. As sometimes Appeals have been made to God in the high Places of the Field, and yet the Success of the War hath not always been on the juster Side. The *Benjamites* were engaged in an ill Cause, and yet were victorious over the other Tribes, *Judg.* 20. The Ark of God hath been taken by the *Philistines*. Children are sometimes cut off for the Sins of Parents, as *1 Kings* 15. 30. *Ch.* 16, & 17.

God acts as a Sovereign, in these things. The sucking Infants of *Babylon* must perish by the Sword, and their Brains be dash'd out: And the little Children of *Sodom* and *Gomorrhah* were burnt with their Parents, by Fire from Heaven: Concerning which God saith, *Ezek.* 16. 20. *I took away*
Young

Young and Old, as I saw good. He doth what he pleaseth; and *who can say any* to him, *What dost thou?* He doth not think fit to give us *now* a full Account of all his Matters, or to say all that he can in justification of his present Providence; *Job 33. 13. Isa. 46. 9. Dan. 4. 34.* But the Great *Day of the Revelation of the Righteous Judgment of God,* will unriddle all these things, and scatter all those Clouds, and remove all those Difficulties that now puzzle us.

Much less should we conclude concerning *their Eternal State*, who are cut off by some temporal Judgment. We have no Warrant, or Authority to sit as *Coroners* on the Souls of deceased Persons. It would be very uncharitable to conclude, that all the *Israelites* were shut out of *Heaven*, who died in the *Wilderness*, and by the righteous Judgment of God were not permitted to enter into *Canaan*: Or that the inquisitive *Bethshemites*, or *Uzza*, and others that have been struck dead for unwarrantable Actions, did perish to
Eter.

Eternity. There is a Vail of Darkness upon many such Works of Providence: but *what we know not now, we shall know hereafter*, John 13. 7. Good *Josiah* may die in a Battel as well as wicked *Ahab*; and *Nebuchadnezzar* may have a prosperous Reign of *forty Years*, as well as *David*. Eternal Love and Hatred are not known by these things. We must not conclude a Man to be certainly *wicked*, because he is cut off by a *sudden Death*, or doth not go to his Grave in Peace.

Think not, says Christ, *that they were greater Sinners than others*, who were thus suddenly and exemplarily cut off; That is, you cannot for *that Reason*, and barely *on that Account*, so suppose, and judg of them. He doth not deny that they were *greater Sinners*, but only asserts that their *greater Sufferings* will not prove that *they were so*. For it is agreeable enough to the Wisdom of Divine Government, (or of any Government) that, when many Persons are *equally guilty*, some may be selected
to

to be *Examples*, and Warnings to others, when others no less criminal are spared. Other Nations, as bad as *Sodom* and *Gomorrhah*, have not been destroyed by Fire from Heaven. We must Adore *Divine Justice* in the Punishment of a wicked People, but his *Sovereignty* must be owned in the Choice of Subjects. We should be very partial to our selves, and uncharitable to our Neighbours and Brethren, if we conclude them to be greater Sinners than we, because they have suffered more. I repeat this, as knowing that we are very apt to condemn such Persons, who are thus Examples in suffering; & to hug our selves, as *more righteous* than they, because we are spared.

But as to our selves, and our own Case, we ought to know that God will not always bear to have his merciful Warnings contemned, to have numberless extraordinary Mercies abused, to have lesser Judgments upon us, and his more remarkable Severity upon others, disregarded. We ought still
to

to remember and consider it, that, *Except we repent, we are like to perish.*

C H A P. IV.

What Fear of Evils to come is lawful, how far a Duty, and when sinful. Of the Penal Fear of future Calamity: Instances of it as a Divine Punishment. What little Ground we have to expect a much longer Reprieve; we have none for Security, and Confidence. The Doubtfulness of our Case should awaken our utmost Concern, and Care to prevent Destruction.

2. **L**ET us therefore apprehend the Case to be exceeding hazardous, as to our City and Nation; when we have had so many *Warnings*, and are not awakened to *Repentance*, and *Reformation*. Besides the *natural Fear* of approaching Evil, which is not to be condemned as a Fault, be-
cause

cause inevitable, there is a *sinful Fear* of Evils to come, and of the Tidings of them; proceeding either from Ignorance of God, Forgetfulness of his Care, or Distrust of his Providence, or as unfutable to the Nature, Kind, and Degree, and Duration of the Evils we apprehend: Such a Fear, as hinders us in the performance of our present Duty, that infeeble our Spirits, and weakens our Hands as to the use of lawful Means; or puts us upon the use of prohibited unlawful ones: Such a Fear, as takes off the Sweetness of our present Mercies, by the Apprehension and Fear of future Evil; whereby we reflect upon God's Government, and overlook his Promises of Support and Deliverance, and become unprepared to encounter the Evils, that we may be called to suffer.

However, there is a *Fear* of probable, threatned, and approaching Calamity, that is both *Allowable*, and *Commendable*; a Fear of *Caution*, and *Circumspection*, to excite us to prepare
for

for the Worst; to put on our Armour, and make Provision for an evil Day. *David* wanted such a Fear, when he said within himself, that his Mountain was so strong, that it could not be moved, *Psal.* 30. 6. It is such a Fear, as is opposite to sinful *Presumption*, and *Hardness of Heart*. And therefore *Blessed is the Man that feareth always*, in this sense, *Prov.* 28. 14. But he that is *fearless*, and hardeneth his Heart, *shall fall into Mischief*. We may and ought so far to fear, and apprehend the *Possibility*, and sometimes the *Likelihood*, of bearing our Share in the like Sufferings, as our Brethren feel, so as may prevent our *Security*, and settling on our Lees, and a foolish Confidence, that *the Cup of Trembling*, which our Brethren have drunk so deep of, shall never be put into our Hands.

It may farther be considered, that there is also a *Penal Fear* of future Evils, which God inflicts as a *Punishment* on such with whom he is displeased: *Deut.* 28. 64, 65. *The Lord shall scatter*

scatter thee among all People, from the one End of the Earth even to the other; and there thou shalt serve other Gods, which neither thou, nor thy Fathers have known, even Wood and Stone. And among these Nations shalt thou find no Ease, neither shall the Sole of thy Foot have Rest: but the Lord shall give thee there a Trembling Heart, and Failing of Eyes, and Sorrow of Mind. The wicked Nations which inhabited the Promised Land, were driven out by such Fears: for these seem to be the *Hornets*, that God sent amongst the *Canaanites*, and *Amorites*, to drive them out of the Land, *Josh.* 24. 11, 12. *Exod.* 23. 27, 28. There are many Expressions to this purpose in the Book of *Job*, chap. 15. 21, 22, 24. & 18. 5. *Jer.* 6. 25. & 20. 2. & 49. 29. *Isa.* 28. 2. compared with 2 *Kings* 16. begin. *Jer.* 22. 1. *Ezek.* 32. 9, 10.

But this is quite another thing from what I am perswading to: for we have probable Grounds to fear, what God may do as to this Nation and City:

ty: We have looked for *Peace*, that great comprehensive Blessing, and *as yet no Good comes*: We are engaged in a *War*, that none can tell how, or when it shall be determined. We look for a *Time of Healing*, but our *Physicians* hitherto have been of *little Value*: Our Wounds are not healed, and we know not when they will: Though we have much to be *thankful* for, we have cause enough to be *humbled*, and to fear: *Rejoice* we may on some Accounts, but yet *rejoice with Trembling*.

Though God be *long* before he comes to take Vengeance; though he may reprieve us for a little while longer; though he have done so wonderfully hitherto, beyond what we could expect; yet we cannot *thence* conclude, that he will *always spare*, that he will not strike. The Confidence of some in our Forces, and Confederates, and Fleets, and Armies; so many tried Souldiers, and such accomplish'd Officers, and experienc'd Generals, and mighty Preparations by Sea and Land;
and

and the Confidence of Others, upon bold Interpretations of *Scripture Prophecies*, with particular Application of them to our *Island*, are not of Weight enough, to hinder our Fears from being just: God may suddenly cover the Heavens with Darkness, and confute all our vain Presumptions in a Month or two, when we expect it not.

What God has done against *Others*, he may as *righteously* do against *Us*, if we despise his Judgments, and go on in the like Sins. Behold, ye *Despisers*, wonder, and perish, Acts 13. 41. Behold what I have done in *other Places*, and can do against you: For I work a Work in your Days, a Work which you shall in no wise believe, though a Man declare it unto you. Men little thought that *Jerusalem* should have been destroyed, as it was, as little as we expect *England*, or *London*, to be a Scene of Calamity. But we may live to see such Effects of it, as may make our Eyes, and Hearts fail, before God has compleated his Work, Lam. 2. 18, 19.

If the Prophet cried, *My Bowels, my Bowels, I am pained at the Heart, my Heart maketh a Noise within me; I cannot hold my Peace, because thou hast heard, O my Soul, the Sound of the Trumpet, the Alarm of War, Jer. 4. 19.* Much more may we say so of the Fear of an *Earthquake*, which is unspeakably more terrible; when every Man sinks with his own House, as his Sepulchral Monument; when the Roofs fall upon our Heads, and the Floors cleave under our Feet; and, whether by Day or Night, Tables, and Beds are suddenly crushed into the Disorders of a Grave, and the Inhabitants perish at once with their Habitations.

I know *the Most* do not love to hear of such things, but Peace and Plenty, Victory and Success, Liberty and Prosperity; and they are ready to say, you *discourage*, and *dishearten* Men. But if a City or a Town be on Fire, or like to be so, must we not *discourage* Men by telling of it? It is true, God may save us by *Prerogative*; but if he proceed

ceed by *Common Law*, according to the common Rules by which he has acted towards other Nations, we must repent, or may expect to be destroyed.

God now seems to call us to *Weeping*, and *Mourning*, and *Sackcloth*, and *Asbes*; but how little of such a Spirit is found amongst us? Behold *Joy and Gladness*, *slaying Oxen*, and *killing Sheep*, *eating Flesh and drinking Wine*, saying, *Let us eat and drink, for to Morrow we shall die*, Isa. 22. 12, 13. But what follows in ver. 14. *It was revealed in mine Ears by the Lord of Hosts*, says the Prophet, *Surely this Iniquity shall not be purged from you till you die*, says the *Lord of Hosts*.

If the Matter be *doubtful*, whether God will preserve and save us or no, the very possible *Supposition* that he may not, should awaken a most serious Concern. Is there but an *it may be* that the Lord will be gracious and spare us? Is it *uncertain*? Is there but a *per-adventure*? Cannot we tell whether the Lord will turn from his fierce An-

ger against us, or no? How should we be concerned to look about us! What if our Unthankfulness, and Profaneness, and Formality, and Divisions, our Unwillingness to be healed, after all the *Overtures* and *Opportunities* that have been before us; What if our Infidelity, and Sadducism, gross Impurities, and more provoking Gospel-Sins, should make God resolve to cast us off, and call *this Island*, that has been *Immanuel's Land* so long, *Lo-ammi*, *Lo-ruamah*, a People forsaken of the Lord? What if *England*, *Scotland*, and *Ireland* should be a *Seat of War*, and a *Field of Blood*, as well as other Parts of *Europe*, that never sinned against such *Light*, such *Warnings*, and such *Obligations* as we have? What if a sudden *Earthquake* should swallow up a great part of *these Countries*, as it hath of *others*? Why may not the very Dregs of the Cup be reserved for us, who have been incorrigible under all the Methods of Divine Providence to reform us? What *Certainty* have

on the late Earthquakes. 101

we that it shall not be so? Where is the *Ground* of our *Confidence*? What *Assurance* have we that God will spare much longer? What *strong Reasons* can we produce for the *Entail* of *Liberty*, *Peace*, and *Plenty*? There needs no *Spirit* of *Prophecy* to declare our *Danger*, considering our *Guilt*; but a more serious, and more general *Spirit* of *Humiliation*, *Prayer* and *Reformation*, to be poured out, to prevent it.

God has waited long, and tried us by various *Methods* of *Mercy* and *Judgment*; he has manifested how *loath* he is to destroy us, and therefore gives us many *Admonitions* and *Items*, formerly, and of late; He calls loud and often, by manifold *Warnings*; he lifts up his *Hand* on high, as if he would strike, that we might turn to the *Lord*, and prevent it: he shakes the *City*, and threatens the *Nation*, but has not yet delivered us over to utter *Ruine*. He tells us by the *Examples* of others, what he can do with us, and what we may expect if we will go on. He

doubles and trebles his Messages by the Voice of his Prophets, and by the Voice of his Providence. He calls us by what he hath done abroad, and by what he hath done at home, to repent and turn to the Lord, lest Iniquity prove our Ruine: But have we not reason to fear that all his Kindness and Patience has but hardened us the more, and rendered us the more incorrigible, and ripe for Ruine? We continue our Rebellions against him, as if we were sure he would never be weary of Repenting.

Being often reprov'd, and warn'd, and deliver'd, and yet Impenitent, ought we not to fear, lest we be suddenly destroyed, and that without Remedy? How many Countries and Cities have been so? How many former Instances, and later ones, may be mentioned? And if we are spared, it is more Sovereignty, and Prerogative.

C H A P.

C H A P. V.
Of God's Unwillingness to destroy a People. Hosea 11. 8, 9. explained, paraphrased, and applied to our Nation and City: How shall I give thee up, Ephraim? &c. Abraham's Pleading with God for Sodom and Gomorrah, Gen. 18. Moral Causes why we may expect, and fear National and Publick Calamities.

IT is the Language of Divine Providence to us, as to his ancient People, *Hof. 11. 8, 9. How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine Heart is turned within me, my Repentings are kindled together. I will not execute the Fierceness of mine Anger, I will not return to destroy Ephraim; for I am God and not Man, the Holy One of Israel, in the midst of thee.* He de-

nounced dreadful Judgments for their Ingratitude, *ver. 5, 6, 7.* but when it comes to the *Execution*, he is *loth* to destroy; *How shall I give thee up?* To which it is answered, '*My Heart is turned within me,* my Heart is turned against that Determination of Judgment I seemed to resolve on; or my Heart is returned to Pity and Compassion, that I cannot execute my threatened Vengeance. *How shall I deliver thee up, O Israel?* To which it is answered, '*My Repentings are kindled together,* that is, my Bowels yearn towards you still: As little as you deserve any Favour, or Compassion at my Hands, I am inclined to reprieve and spare you a while longer, to give you space and time to repent. *How shall I make thee as Admah,* one of the Cities of the Plain, that was utterly destroyed with Fire and Brimstone from Heaven, with Sodom and Gomorrah? Unto which it is answered, '*I will not execute the Fierceness of mine Anger,* as I did against
that

that wicked City. *How shall I set thee as Zeboim?* another of those wicked Cities; which the Lord overthrew in his Anger and his Wrath, Gen. 19. 24. To which it is answered, *'I will not return to destroy Ephraim, I will not make a full end of him, for I am God and not Man;* not of an hasty, passionate, revengeful Temper, as Men who are injured and affronted, and provoked by one another. I delight in Mercy, *I have the Patience of a God as well as the Power;* and therefore you are not consumed, Mal. 3. 6. *I am the Holy One of Israel,* a God in Covenant, with your Fathers, and have promised to be so with their Posterity: *I am the Holy One of Israel, in the midst of thee:* You are called by my Name, and I am yet amongst you by the Tokens of my Presence; I am therefore loth to leave you, utterly to leave you to Destruction.

You have the like Expression, Hos. 6. 4. *O Israel, what shall I do unto thee? O Judah, what shall I do unto thee? for your*

your Goodness is as the Morning-Cloud,
 and the early Dew, that passeth away:
 that is, 'I am loth to punish you with
 'destructive Judgments, but what
 'shall I do to prevent it? O Israel, O
 'Judah, what would you have me to
 'do? Would you have me neglect the
 'Honour of my Government, and be
 'an idle Spectator of all the Affronts
 'that you have offered me? Must I
 'repeal my Law, and throw aside my
 'Scepter, and tamely suffer the Rights
 'of my Throne to be intrenched on,
 'and trampled under Foot? Must I
 'resolve to suffer you to go on in your
 'Hypocrisy, and Idolatry, and shame-
 'ful Backslidings, without testifying
 'my Displeasure? I have done much
 'to warn you, to awaken you, to re-
 'form you, to prevent your Ruine.
 'I am inclined to Pity, I am unwill-
 'ling to destroy: But, O Israel, what
 'shall I do unto thee? You will not be
 'purged, you will not be healed, you
 'will not be gathered, you will die.
 'And yet Mercy interposes again, before
 'the

‘the Stroke is given; *How shall I give thee up, O Ephraim? Must I, after all, give Orders for thy Destruction? How shall I do it? Though thou deservest to be forsaken by my Mercy, which thou hast abused, and seized by my Justice, which thou hast provoked, yet how shall I find in my Heart to permit it? Though I can hardly tell how to bear with thee any longer, or with Honour to my Name and Government, to delay the Execution of that destructive Vengeance, threatened on my part, and deserved on thine; yet, O Ephraim, my dear Son, how shall I give thee up? O Israel, the Posterity of my ancient Friend Jacob, how shall I deliver thee over to final Ruine?*

In answer to this, says God, *My Heart is turned within me, my Repentings are kindled together: i. e. ‘I find such Struglings of Compassion in my Heart towards thee, that I know not how to execute what I have threatened: My Repentings are kindled, I begin*

' gin to repent of the Evil that I had
 ' threatned to inflict: Or my Repent-
 ' ings are *kindled together*; that is, all the
 ' *Thoughts* and *Arguments* that might
 ' persuade me to *repent* of my threatned
 ' Wrath, and keep back Destruction,
 ' they are *all mustered together*, to pre-
 ' vent the Stroke.

Thus does the blessed God conde-
 scend, to bespeak us *after the manner of*
Men; and like a tender-hearted and
 compassionate *Parent*, who is loth to
 disinherit even a rebellious, and disobe-
 dient *Son*. His *Kindness* contends a-
 gainst his *Anger*; his *Mercy* pleads a-
 gainst his *Justice*; the *one* denounceth
Wrath, the *other* begs a *Reprieve*; the
one threatens *Desolation*, the *other* in-
 terposes to prevent it: *My Heart is*
turned within me, and my Repentings
are kindled; therefore I will not give
 thee up, I will not execute the Fierce-
 ness of mine *Anger*, I will not return
 to destroy *Ephraim*, I will not make a
 full end of him; for *I am God, and not*
Man, &c.

God

God has evidenced this to us, and others by undeniable Proofs; in that notwithstanding *the Provocations* of a People, he is ready to *Repent* of his threatned Judgments upon *their Repentance*, and Return to him; and likewise in that, before he gives up such a People to *Destruction*, he gives them frequent *Warnings* by his *Messengers*, and by his *lesser Judgments*; yea though his Warnings are slighted, and his Calls rejected, yet he doth *not presently destroy*, but waits with much *Long-suffering*, giving them Time and Space to Repent; and sometimes appears to give unexpected Deliverance, even for his own Name sake; and doth also spare and preserve a *Remnant*, in the most general Destruction: And even at last doth not *willingly* abandon such a People to utter Ruine, but with *Reluctancy* and *Regret*, so far as is consistent with the unchangeable *Purity*, and *Blessedness* of the Divine Majesty.

Like

Like a compassionate Judge, who doth not *willingly* pass the Sentence of *Condemnation*: If you will *not repent*, you must *perish*: If you will not be *reformed*, you must be *undone*: If you will not take *Warning*, you must be *forsaken*. But, O Ephraim, how shall I give thee up? O Israel, what shall I do unto thee? O that they knew the things that belong unto their *Peace*, before they be hid from their *Eyes*! He signs the *Warrant*, as it were, for their *Execution*; and then he retracts the Order again: He gives *Commission* for their *Destruction*, and then *recalls* it, and proves them yet a little longer. If that will not do, but *Justice* renews her Plea for *Vengeance*, then *Mercy* interposes for a *Delay*.

It was on this Account God permitted *Abraham* to plead with him so familiarly for *Sodom* and *Gomorrhah*, and the *Cities of the Plain*; God lets him say all that he could, he grants him every thing he would have: If there be but *fifty righteous Persons*,
wilt

wilt thou not spare them? *Gen. 18.*
Yes, saith God, I will. But, Lord, per-
adventure there be forty, is not that
Number sufficient? Yes, says God,
that shall do, if there be but forty.
But, Lord, it may be there are but
twenty, wilt thou not spare them
for their sakes? Yes, for the sake of
twenty I will, says God. Once more
let me beg, Lord, if there be but
ten: Ay, if there be but ten righte-
ous Persons, I will spare them. God
was willing to hear the utmost Abra-
ham could urge on their Behalf, as
if he would have been glad to have
met with an Argument, that might
disswade him from so unpleasing a
Work. God grants him so often, and
so long, till the holy Patriarch was
ashamed to ask any further, or plead
any longer. So backward was God to
destroy, and so unwilling to give up
a People to utter Ruine; and that too,
though such a wicked People as Sodom
and Gomorrah.

In the 4th of *Amos* you find God impeached the Impenitence of that People under various Warnings, and lesser Judgments; and mentions the Aggravation of each Affliction, *five* several times, *Yet have you not returned unto me, saith the Lord.* Thereupon, to awaken them to *Repentance*, to prevent their Ruine, he pronounceth the Riddle of a Doom, *Therefore thus will I do unto thee, O Israel;* not mentioning what he would do, *Thus will I do unto thee.* Thus, as I have done unto other Places, or worse than I have ever done to Any; *Thus will I do unto thee.* It is a *Relative* without an *Antecedent*; It is a *locked Cabinet*, and *Treasure* of Judgment, without a *Key* to open us a View of Particulars. No Judgment is expressed, that *All* may be feared; and *All* to be feared, that *None* may be felt; *Therefore prepare to meet thy God, O Israel.*

We have a great deal of Reason not to be *Secure*, notwithstanding *God's Unwillingness to destroy.* National
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Judgments are deserved, and threatned, and may be justly feared; and nothing but *Repentance, Reformation, Prayer, and Union*, and such other Methods as are despised and neglected, can secure, or preserve us.

This is certain, that no *Situation* of our Country, (or *any* Country, whether an *Island*, or *Continent*) can be our Safety, if God be against us. For what can preserve us from an *Earthquake*, or a thousand other Methods of Judgment, which God can employ? All that Men expect Succour, and Deliverance, and Protection from, is *in vain*, if God be not engaged on our behalf. All those things that we can trust to, are but so many *Ciphers*, if God be not on our side.

The *Assyrian* trusts in his *mighty Army*, numerous enough *to drink up a River*, Isa. 37. 24. and yet the next News we hear of him, is, that God sends an *Angel*, and cuts off near *two hundred thousand* in one Night. No Courage or Valour, Numbers or
I Strength,

Strength, can avail in a time of War: No Skill or Policy, (of the Truth of this every Age affords Instances.) No external Relation to God by Church-Privileges, ~~Religion~~ of the Jews are a sad Example; No, nor any former Deliverances God hath wrought for us, are a Ground of Security for the future, without a thankful, and a holy Improvement of them. Not many Years after the Preservation of the City of *Niniveh*, that City and People were destroyed. So it is threatned, *Josh.* 24. 20. *If you forsake the Lord, he will turn against you, and do you Hurt, and consume you, even after he hath done you Good.* The like is threatned, *Deut.* 28. 63. *If you forsake the Lord, he will rejoice over you to Destroy you, as he rejoiced over you to do you Good.* Though a City be defended by Rocks and Mountains, as *Edom* was; yet the Strength and Situation of a Place, is no Preservative against Divine Judgments.

In

In two or three Moments many thousand, yea many hundred thousand People may be swallowed up by a sudden Earthquake, tumbling alive into one common Grave, buried before they are dead, with miserable Cries, and Groans, and Shrieks, till their Breath be stopped. And whatever the Wickedness of other Places may have been, who have smarted by such Judgments, the Aggravations of our Sins in England, and London are such, as may make us fear the like, or worse.

If there were nothing but the *Misimprovement* of our *past Mercies*, we had reason to fear it: For what Blessing is there more than ordinarily valuable, but we have had? If *Peace*, if *Plenty*, if *Victory*, if the *Gospel*, we have had it. But what *unanswerable Returns* have we made, under all such Obligations? All the Ways by which *Eminent Mercies* are abused, and God provoked, we have practised. Some of *these* we have not valued at all; Others we have soon forgotten: As to

some, we have given the Praise and Glory, not to *God*, but to *our selves*, or our *Friends*, or the Instruments of Conveyance; Some (I fear the most) of these Blessings we have misemployed to the Dishonour of God, and therefore our very Mercies may make us tremble.

Yea further, that *Drowsiness* and *Security*, and *Spirit of Slumber*, that hath seemed to seize the Generality of Professors amongst us at this Day, is a just Ground for our present Fears; *i. e.* The general Unconcernedness about the State and Posture of things amongst us, with relation to God's Presence or Departure. It cannot be well with such a People, they cannot but be in exceeding Hazard, who when their Neighbour's House is consumed to Ashes, or is yet on Fire, are fast asleep on their Beds. For this God threatens to *search Jerusalem with Candles*, to punish the Men that are *settled on their Lees*, who said in their Hearts, *the Lord will not do Good or Evil*, Zech. 1. 12.

C H A P.

C H A P. VI.

Earthquakes usually reckoned the Fore-runners of other Calamities. We have had many Signs and VVarnings; and a long Season of Divine Forbearance; though we are guilty of the like Sins, as have brought destructive Judgments on other People. The Land full of Sin. Publick Societies only punish'd in this VVorld.

BUT to come more particularly to consider *the late Earthquakes*. There are many things that should affect us with an holy Awe and Fear of God, and his Judgments, upon those Instances of his Severity in *Jamaica*, in *Sicily*, and by the lesser one we felt *September the 8th, 1692*.

It is not to be overlook'd, that most of the ancient *Historians* do observe, that this kind of Calamity has been

The Prefage of further Judgment *. And even such as have no great Kindness for Religion, *Machiavel* himself not excepted, have acknowledged this to be true as to Matter of Fact. *Socrates* † in his Ecclesiastical History, speak-

* Cicero speaking of an Earthquake, Orat. 30. de Haruspicum Responsis, speaks to the like purpose: Etenim hæc Deorum Immortalium vox, hæc panè Oratio iudicanda est, cum ipse Mundus, cum Aer, atque Terra, motu quodam novo contremiscunt, & insitato aliquid sono, incredibilique prædicant; in quo constituendæ nobis quidem sunt Precationes & Obsecratio, quemadmodum monemur. Sed faciles sunt Preces apud eos, qui ulterò nobis viam salutis ostendunt: Nostræ nobis sunt inter nos Iræ, dissidiaque placandæ. And in another Place, discoursing how in the second Punic War, C. Flaminus neglected the Signs of Futurities, to the Ruine of the Republick, his Army destroyed, and himself slain: He adds, Magnum illud etiam, quod addidit Cælius, eo tempore ipso, cum hoc Calamitosum fuerit Prælium, tantos Terræ Morus in Liguribus, Galliâ, compluribusque Insulis, totâque in Italiâ, factos esse, ut multa Oppida corruerint, &c. De Divinatione lib. 1. §. 35. And afterwards, §. 43, 40. speaking of other Earthquakes, He adds, Quibus Portentis, magno Populo R. Bella, pernicioseque seditiones denunciabantur. Inque his omnibus responsa Haruspicum cum Sibyllæ versibus congruebant.—And in another Place he reckons Earthquakes among those things; Quæ nuper Bello Octaviano magnarum fuerunt Calamitatum Prænuntiæ. Cicero de nat. Deor. 1. 2. §. 13, 14.

† Socrates Eccles. Hist. 4. 4. c. 11.

Speaking of the Earthquakes that hap-
 ned in *Bithynia*, and the neighboring
 Countries, in the Days of *Valentinian*
 and *Valens*, takes notice of them as
 Signs of the Shakings and Convulsions,
 the Tumults and Disorders, which
 should afterwards follow in the Chri-
 stian Churches. The whole known
 World, both Land and Sea, was then
 shaken, and its like the then unknown
 too; which might seem to be a Pre-
 lude to the future Conflagration, or
 Destruction of the whole. *Thucydides*
 mentions an Earthquake in *Delos*,
 which in the Memory of the *Greeks*
 never shook before; that it was inter-
 preted for, and seemed to be a Sign of
 what was to come afterwards to pass,
 in a most bloody War.

We know that Earthquakes were
 foretold before the Destruction of *Jer-
 rusalem*, and the final Destruction of
 the World, *Matth. 24.* That there
 shall be great Earthquakes in divers
 I 4 Places.

|| *Thucydides de Bell. Pelop. l. 2.*

Places. How far this may be understood in a *Metaphorical Sense*, is worth considering: because though some of those Signs may be taken in a literal Sense, others cannot; as how the Stars should fall down from Heaven. And the declared *Suddenness* of Christ's Coming to judg the World, pleads for the Application of these illustrious Signs to the Destruction of *Jerusalem*. And so it was literally as to Matter of Fact, before the Destruction of *Jerusalem*, as * *Josephus* relates. So before the End of the World, or the Day of Judgment, the last of the last Plagues, *Rev.* 16. 18. we read of a *great Earthquake, such as was not since Men were on the Earth, so mighty an Earthquake, and so great.*

I know many make light of these things, because they are capable of being solved by natural Causes. But the Hand of God is not to be overlooked in such things, under whose Government

ment and Influence all natural Agents act, and are over-ruled as to the Time and Degree of their Acting, especially such rare and unusual Instances as *Earthquakes*. All second Causes in their several Motions need the Continuation of the Divine Power and Influence, in order to their Operations, as well as their Subsistence. God uses all Creatures to be the Instruments of his Will, and to serve his Purposes. Natural Agents, and moral, are all under his Direction. *Fire and Hail, Snow and Vapour, and stormy Wind fulfil his Word, Psal. 148. 8.* Blasting and Mildew, Drought and Barrenness, an Infectious Air, Pestilential Diseases, &c. however brought about by natural Causes, are under Divine Government, and act by virtue of his Influence. He gives Order to *the Destroying Angel* in a *Pestilence*, 2 Sam. 24. 16. He saith to *the Sword, Go through the Land*, Ezek. 14. 17.

Now though I will not say, that *always* these things are Presages of further

ther Calamity and Judgment to a particular People; yet, because they have *usually* been followed by some such, and we have many other *moral Prognostications* of Divine Displeasure, it should call us to a humble Consideration of the Grounds of our Fear, as to National Calamities. And there are several Things (some whereof are taken notice of by * Others) that may here very fitly be mentioned, as,

I. That we have a multitude of such Signs, as have been generally esteemed the Fore-runners of publick Calamity. It is not the late *Earthquake alone*, but in conjunction with many other things, that is the Ground of our Fear. And the more Signs we have, and the more they are despised, the louder is their Voice, to those that will consider them. We had Signs in the Heavens in 1681. We have had *Earthquakes* of late, in *divers Places*; And

Mr. Fleming's Discourse of Earthquakes, 83. Some of whose Remarks I here repeat.

And God has lately taken Peace from the Earth, as to this part of the World, by engaging so great a part of *Europe* in bloody Wars: All which has the Appearance of some great Things to be ushered in. I durst not be confident, as many are, what they shall be, or the particular Year, or Season of their Accomplishment: I chuse rather to acknowledg my Ignorance in Propheticke Scripture; tho' divers Learned Persons say more on that Subject, than I am able to answer, or refute.

2. That the longer the Time is of God's Patience and Forbearance, with the distinguishing Mercies, and repeated Warnings that we have had, the more terrible Judgments are like to follow, if we are Unthankful and Impenitent after all. Deliverances, if not improved, are but Reprievals from further Judgment; we may not be so much preserved and saved, as reserved to greater Misery. That Passage seems to record our Doom, *Psal. 106. 43.* *Many times did he deliver them; but they would provoke*

provoked him by their Counsel, and were brought low for their Iniquity. As God will not *always contend*, so neither will he *always forbear*. There is no greater Sign of a final Overthrow, than a Misimprovement of past Mercies, and Judgments: And if God be provoked by National Sins, we cannot think his Anger will be turned away, while the Cause of it remains; that is as much as to say, *Except we repent, we must likewise perish*. Though a less Repentance may prevent National Judgments, than will preserve from Eternal Ruine.

Is it nothing unto us, that God has dealt so severely with other People? when our Privileges and Obligations are equal to, or greater than theirs? There is hardly any one ill Symptom, that has ever been upon any People, that God has dealt in Severity with, but something of it is observable, and notorious amongst us. I grant, we must not set Bounds to the *Patience* of God, any more than to his *Power*: We
know

know not how much longer he may bear with us, before he vindicate his own Rights, or in what Way, or to what Degree he will do so, at least *in our Time*. But we have no Ground of *Confidence*, and *Security*: For while we say, *Peace, Peace*, sudden Destruction, yea *National Destruction may overtake us*, as Travail upon a Woman with Child. And the rather, because all his Warnings hitherto seem to be slighted: Our National Preservation and Deliverance, so often repeated, has not bettered us; but our Provocations are rather the more aggravated, by all that God has done to Reform, Establish, and Save us.

3. If we are guilty of *the like Sins* with other People, who have been severely punish'd by extraordinary Judgments, why may not our continued Impenitence expose us to an equal Punishment? And may not *England* say, *Are there not with me, even with me, the same Sins against the Lord?* The same Sins, for which *Others* have smarted, and

and that with this Aggravation, that we sin against *more VVarnings*? God is unchangeably *Just*, as well as *Gracious*: It is *Sovereignty* alone can preserve us; by *that* he may do so; But who can tell whether he will? God hates the same Sins in our Days, which he hated, and punished formerly: He is as much, or more, displeased with our Impurities, as with those of other People, that are destroyed. He loves the same Holiness now, which he ever loved; he is the same yesterday, to day, and for ever: And why should we think, God should go out of his way to spare us? As they may encourage themselves by trusting in God, who have *Examples* of God's Deliverance, in the like Case of holy Trust in him; so they may fear, under the like Provocations, for which Others have been punished.

4. When a Land is full of Sin, and the whole Body of a Nation, a very *Few* excepted, have corrupted themselves, and provoked God; consider,

the

the Punishment of such Sins can be only in this World, while the Community lasts.

This is not to be reserved to the Judgment of the Great Day, when every particular Person shall answer for his own Guilt. And is not our Nation full of Sin? Do not our Provocations reach to Heaven? Is there not a *Fulness*, as to *Number* and *Multitude*, as to *Measure* and *Degree*, that the Children fill up the Measure of their Fathers Iniquity; and as to *Strength*, and *Growth*, that it rises higher; and as to *Cunning* and *Dexterity* in the Arts of Wickedness, in *Court*, *City*, *Country*, *University*, among all Ranks and Degrees; and as to *Boldness* and *Impudence*, by open bare-fac'd Impiety? Many of those Crimes, which were formerly Matter of Reproach, and Shame, are now *Allanbde*, and in Fashion, and the Character of a Gentleman.

C H A P. VII.

Most slight such Warnings. What was done in Jamaica, had special Relation to us in this Island. We in England have had divers Earthquakes formerly. Their Wickedness was great, so is ours. Several Earthquakes have extended as far as ours, Sept. 8th, tho felt beyond the Seas near the same Time. Other Instances of Earthquakes in Europe.

WE ought to consider the Extraordinary Warnings that we have had, by the late Earthquake in *Jamaica*, June the 7th, 1692. and here at home, *September* the 8th, and what we have lately heard concerning *Sicily*. This is the more to be attended to, because *the Most* are ready to ascribe all to *Natural Causes*. There is an *Atheistical*, and *Profane Spirit* visible amongst us, to disregard any thing of the Hand of God in these Matters; as if

if he did not direct such a Judgment, to *one Place* rather than *Another*, and determine, and over-rule the *Time*, and *Season*, and *Degree* of it.

Consider, what was done in *Jamaica*, had a special Reference to *this Nation*; the Interest, and the Inhabitants of that Place, being purely *English*, and so a Part of our Nation, though at a distance: which calls upon us the more to lay it to Heart. Neither is it to be despised, that they in *Jamaica* had a Forewarning by a Trembling of the Earth, a little before that Desolation overtook them; and soon after that, we had the Warning of the *Earthquake here*: it followed so close upon the Tidings of that in *Jamaica*, as to be very proper to awaken us to a deeper Sense of it, and to make the Warning the more Remarkable. So that God may say of us, as he did to *Moses*, If they will not hearken to *the Voice of the first Sign*, they may yet hearken to *the Voice of the second*: and the dismal Account since that, of the Earthquake in *Sicily*.

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makes

makes a *Third*; if that of *Multa* may not be reckon'd a *Fourth*.

We do not read of any Instance of Earthquakes before in that *Island* of *Jamaica*, since it was under the *Eng-lish* Power, nor before while under the *Spaniard*: But we have had several Instances of Earthquakes amongst *Us* formerly in *England*, and these Parts of *Europe*, tho more seldom than in the *East*; therefore it is not unreasonable for us to Expect, and Fear the like.

'Tis true, those Countries which are very hot, or very cold, are least subject to Earthquakes; and therefore it hath been matter of Wonder in *Egypt*, or in * *Scythia*, to have the Earth tremble. *Great Britain* and *Ireland* are reckon'd among those Parts of *Europe* least liable to violent Earthquakes; and yet our Historians mention several, as,

Anno Dom. 1081. April 6. in the time of † King *William the First*, (or the

* Herodot. l. 4.

† Matthew Paris. Speed's Chron. p. 446.

the Conqueror) was an Earthquake here with a great Noise, in the 15th Year of his Reign; and followed within a few Years with many Calamities.

In *Henry* the First's Time, * the Earth moved with so great a Violence, that many Buildings were shaken down; and *Malmesbury* saith, that the House wherein he sat, was lifted up with a double Remove, and at the third time settled again in the proper Place. And in divers Places it gave forth a hideous Noise, and cast forth Flames at certain Rifts many days together, which neither by Water, nor by other Means, could be suppress'd. In *Lombardy* the same Year, was an Earthquake that continued for 40 days, and remov'd a Town from the Place where it stood, a great way off.

An. 1133. *Matthew Paris* mentions a great Darkeness in *England*, and an Earthquake at the same time.

An. 1165. He mentions another
K 2 Earth-

* *Baker's Chron.* p. 43.

Earthquake, in the 11th Year of *Henry the Second*, *January* the 26th, in *Ely, Norfolk, and Suffolk*; which threw down many Persons, who were standing or walking; and made the Clocks to strike, and Bells to ring in the Steeples. And in the 24th Year of his Reign, in the Territory of *Derlington*, in the Bishoprick of * *Durham*, the Earth lifted up her self in manner of an high Tower, and so remained unmoveable from Morning till Evening, and then fell with so horrible a Noise, as frighted the Inhabitants thereabouts; and the Earth swallowing it up, made there a deep Pit, which is seen at this day: The Pits in that Place are commonly called *Hellkettles*.

An. 1180. A great Earthquake threw down many Buildings, amongst which the Cathedral Church of *Lincoln* was rent in pieces, *April* 25th.

An. 1247. There was an † Earthquake

* *Baker's Chron.* p. 58.

† *Matthew Paris.*

quake in *April* at *London*, especially felt on the Banks of the River *Thames*; which shook, and threw down many Buildings; and was the more terrible, because these Western Parts are less accusom'd to Earthquakes. And the same Year there was little Ebbing or Flowing of the Sea observable as at other times, for about three Months.

An. 1248. The same Historian mentions another Earthquake, which did a great deal of Mischief, especially in the Diocess of *Bath*; the Bishop whereof gave him an Account of it. And this was the *third*, which had happen'd within *three* Years, on this side the *Alpes*; *one* in some Parts of *Savoy*, and *two* in *England*; which was the more Terrible, because the like not known before in these Parts. He takes notice of another Earthquake in *England* afterward, in the Year 1250.

In the *thirteenth* Year of Queen *Elizabeth*, a prodigious * Earthquake hap-

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pened

* *Cambden's Eliz.* p. 158, 159. *Baker's Chron.* p. 399.

pened in the East Parts of *Herefordshire*, near a little Town called *Kinaston*. On the 17th of *February*, at six a clock in the Evening, the Earth began to open, and an Hill with a Rock under it (making at first a great bellowing Noise, which was heard a great way off) lifted it self up a great Height, and began to travel; bearing along with it the Trees that grew upon it, the Sheepfolds, and Flocks of Sheep abiding there at the same time. In the Place, from whence it was first moved, it left a gaping Distance forty Foot broad, and fourscore Ells long; the whole Field was about twenty Acres. Passing along, it overthrew a Chappel standing in the way, removed an Yew Tree planted in a Church-yard, from the West unto the East: with the like Force it thrust before it High-ways, Sheepfolds, Hedges, and Trees; made tilled Ground Pasture, and again turned Pasture into Tillage. Having walk'd in this sort from *Saturday* in the Evening till *Monday* Noon, it then stood still.

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An. 1588. The like Prodigy hapned
in *Dorsetshire*, as in the Year 1579,
in *Hertfordshire*. A Field of three A-
cres, with the Trees and Fences, in
Blackmore, moved from its Place, and
passed over another Field, travelling
in the High-way that goeth to *Herne*,
and there stayed.

In the 23^d of *Q. Elizabeth*, An. 1580.
in the beginning of *April*, about six in
the Afternoon, happened an *Earth-*
quake not far from *York*, which in some
places struck the very Stones out of the
Buildings, and made the Bells in *Chur-*
ches cooingle. The Night following
the Earth trembled once or twice in
Kent, and again the 1st of *May*. This
Earthquake was felt at *London*, so as
to give Occasion to an Order of Prayer,
and a Godly Admonition concerning
it, appointed || to be read for the turn-
ing of God's Wrath from the Nation,
K 4

* *Cambden's Eliz.* p. 244. *Baker's Chron.* p. 400.

† *Cambden Ibid.* p. 286.

|| Recited by *Mr. D. Earthquakes Explain'd, and Im-*
prov'd, 8°. p. 134.

threatened by the Earthquake, by Order of the Queen and her Privy-Council, to be used in all Churches, and Households throughout the Realm.

An. 1657. On the 8th day of *July* there was an * Earthquake at *Bickley* in *Cheshire*.

Germany, and *France*, and the *Netherlands*, have also felt Earthquakes. In *April 1640*, all the *Low Countries*, and a great part of *Germany*, were shaken by a sudden Earthquake. Which sort of Prodigy was very unusual, saith † *Cluverius*, in those Parts.

An. 1117. In the 17th Year of the Emperor ‖ *Henry the 5th*, the World was shook by terrible Earthquakes; Cities, Castles, Villages, and a multitude of People were swallowed up in the Caverns of the Earth. Many at *Liege*, or *Luyk*, were destroyed by Thunder, while they were paying their Veneration to the Saints for Safety:

* *Hearsh's Chronicle*, p. 395.

† *Cluverius*, p. 743.

‖ *Cluver. ad An. 1117.* p. 434.

ty : Mountains were cleft, Rivers dried up, &c.

So lately as the Year 1660, *France* had experience of * an Earthquake, which the *Turkish Spy* mentions, who was then at *Paris*. ' We have felt the ' Menaces, *saith he*, of a terrible Earth- ' quake this Evening. When I liv'd ' in *Asia*, an Earthquake was almost as ' common as the yearly Revolution of ' *Summer* and *Winter* : and we took as ' little notice of it, as we did of Light- ' ning, Hail, or Rain. But now I ' have been so long disus'd to these Con- ' vulsions of the Glöbe——that I am ' become like the rest of the World, ti- ' morous, and astonish'd, —— my ' Mind at first stagger'd as much as my ' Body. When I was walking cross my ' Chamber, and felt the Floor rock ' under me, with that singular kind of ' Motion, which no humane Art or ' Force can imitate, I soon concluded ' 'twas an Earthquake, but knew not ' how

how to bear that Thought with Indifference. Death is familiar to me in any other Figure, but that of being so surprizingly buried alive; it appeared to me very horrible to sink in a sudden into an unknown Grave, I knew not whither. Perhaps I might fall into some dark Lake of Water; or it may be, I might be drench'd in a River of Fire, or be dash'd on a Rock: for who can tell the Disposition of the Caverns below, or what sort of Apartments he shall find under the Surface of the Earth? We walk on the Battlements of a Marvellous Structure, a *Globe* full of Tremendous Secrets. — We had News here of an Earthquake, which had overthrown part of the *Pyrenean* Mountains, some days before this happened at *Paris*; but few regarded it. Calamities at a Distance frighten no Body: Yet those which we feel, put us all in Fears. — In another Letter he saith, 'The Earthquake lately in these Parts, hath put all *France* into

into a great Consternation, astonish-
 ed every Body, and encreased the
 Thoughtfulness of the Wise. The
 first Effects of it were felt by the In-
 habitants of the *Pyrenees*, which are
 certain Mountains dividing *France*
 and *Spain*. There it did great Mis-
 chief, overwhelming some Medicinal
 Baths, many Houses, and destroying
 Hundreds of People. Only one *Mosque*
 or *Church*, which sunk into the Ca-
 verns below, was thrown up again,
 and stands very firm, but in another
 Place. This is look'd upon as a great
 Miracle, especially by the *French*,
 who have disputed with the *Spaniards*
 for this Church, as standing on the
 Frontier Line; but now is remov'd
 near half a League within the ac-
 knowledg'd Limits of *France*. The
 Matter of Fact is all I urge this Testi-
 mony for; his Remarks here (and in
 many other places) not being such, as
 a Serious Christian will approve.

If *France*, and *Britain*, and *Germa-
 ny*, have had few Earthquakes, in
 com-

comparison of other Places of the East, yet *Italy* hath often smarted under such Calamities. Among many Instances, I'll recite some, besides those already mentioned.

An. Dom. 801. While *Charles the Great* was in *Italy*, there was an Earthquake * with great Noises, on the last of *April*, which shook all *France*, and *Germany*, but especially *Italy*; it overthrew several Towers, and even Mountains; and the Church of *St. Paul* at *Rome* was destroyed by it. Whereupon *Pope Leo the Third* appointed three Days before the Ascension, solemn Fasts, and Processions. These Prodigies were followed with furious Tempests, and contagious Diseases, which affected the Cattel throughout *Italy*, so that the most of their Beasts died.

An. 1180. An Earthquake ruined a great part of the City of *Naples*.

An. 1222. There were such || Earthquakes

* Le Sicur Hist. del'Eglise, &c. Vol. 7. p. 2, 3. 4°.
|| Cent. Magdeburg. Vol. 3. Cent. 13. cap. 13.

quakes in *Italy* and *Lombardy*, that the Cities and Towns were forsaken, and the People kept abroad in the Fields in Tents; many Houses and Churches were thrown down, and many were thereby crush'd to Death. The Earth trembled twice a day in *Lombardy*, for fourteen days together. Besides two Cities in *Cyprus* destroyed by Earthquakes this Year. The City of * *Brescia* was then almost ruin'd.

An. 1276. In *July*, the same Month when *Adrian the 4th* was made Pope, and within a few days after, was † a dreadful Earthquake at *Milan*, and all the Country round about. Which Pope died the next *August*, and in *September* Another succeeded by the Name of *John the 21st*.

An. 1348. This Year was so famous for forty eight Earthquakes, and for Contagious Diseases in *Italy*, and other parts

* B. Corio Hist. Milanese, p. 164.

† Corio Ib. p. 268. *Il che si prese per indicio de' grandissimi fatti.*

parts of Europe, that * *Albericus Argen-*
tinensis saith, from the time of the
 Flood, was not such a Season of Mor-
 tality, (*Haud inde a Diluvio regnasse*
tantam vim morborum & mortium pu-
ret.)

An. 1397. On St. Stephen's Day all
 Lombardy † was shaken by an unusual
 Earthquake, which destroyed very ma-
 ny Buildings, &c.

An. 1456. There arose upon the Sea
 of *Ancona*, together with a thick gloo-
 my Cloud that extended above two
 Miles, a Tempest of Wind, Water,
 Fire, Lightning, and Thunder; which
 piercing to the most deep Abysses of
 the Sea, forc'd up the Waves with a
 most dreadful Fury, and carried all be-
 fore it upon the Land: which caused
 so dreadful an Earthquake some time
 after, that the Kingdom of *Naples* was
 ruined, and all || *Italy* carried the dis-
 mal

* Cluver. ad An. 1348. p. 516.

† B. Corio Hist. Milanese, p. 542.

|| *Monthly Mercury*, March 1693. p. 90.

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mal Marks of it. A Million of Houses and Castles were buried in their own Ruine, above thirty thousand People were crush'd to pieces, and a huge Mountain overturn'd into the Lake de la Garde.

An. 1473. There was such an Earthquake at * Milan, and the Country round about, as the like was not known in the Memory of any then Living there.

An. 1590. The Election of Pope Urban the Seventh (who in 10 Months made room for Gregory the 14th) was signalized by an † Earthquake, by which Austria, Moravia, and Bohemia trembled; accompanied with a prodigious Drought that Summer. Upon which ensued a Famine, and Pestilence, with such Havock in Italy, that in one Year there died at Rome, sixty thousand Persons.

An. 1629. The Divine Anger broke out

* Corio Hist. Milanese, p. 820.

† Cluverius ad An. 1590. p. 625.

out upon *Italy* by such horrible* Earthquakes, that in *Apulia* seventeen thousand Persons were destroyed.

An. 1638. *Athanasius Kircher* the Jesuit, in his Preface to his *Mundus Subterraneus*, gives a sad Narrative of a dismal † Earthquake in *Calabria*, wherein himself was, and out of which he hardly escap'd with his Life: Nothing to be seen in the whole Country he passed by, for two hundred Miles in length, but the Carcasses of Cities, and the horrible Ruines of Villages; the Inhabitants wandring about in the open Fields, being half dead with Fear, and Expectation of what might follow. But most remarkable was the Subversion of the noted Town of *St. Eufemia*, which was quite lost out of their sight, and absorp'd; and instead thereof nothing left but a stinking Lake, &c.

Italy and *Sicily* abound with subterraneous

* Cluverius, p. 680.

† Cited by Mr. Ray, p. 185.

terraneous Fires, especially in the Southern Parts; which have broke out so often, as to be called by the Ancient Inhabitants, *The Burnt Countrey*. In some Places are seen perpetual Burnings, as in *Ætna*, and *Vesuvius*; in others, Conflagrations by times: All *Campania* carries Footsteps of such Conflagrations. Mount *Ætna* hath often rag'd mightily, and hath been wont to do so * almost as many Years before Christ as since. *An.* 1669. it broke out with Violence, and overthrew all the adjacent Places with very great Desolation, sorely threatning *Catanea* it self, which is since wholly destroyed by the late Earthquake. These Irruptions of Mount *Ætna*, and *Vesuvius*, are always accompanied with *Earthquakes*, more or less; which sometimes do incredible Mischief in those Parts. For Instance, *An.* 1688. we have an Account from † *Naples*, June the 8th,

L of

* Kircher's *Mundus Subterraneus*.

† *London Gazette*, 1688. N^o 2353.

of an Earthquake there, which was accompanied with the Rage, and Roarings of Mount *Vesuvius*. 'On Saturday last, the 5th instant, about the 22^d Hour, happened here a dreadful Earthquake, (though it lasted not long) which frightening the Inhabitants out of their Houses with the Terrors of an inevitable Destruction, they betook themselves to the Piazzas, and the open publick Places of the City. The old College of the Jesuits was ruined by it, also the great Chappel of their new College, together with three other Chappels adjoining ; three of the Fathers were killed there, besides many others whose Numbers are not yet known. The Front of another great Church of the Jesuits opened in many Cracks, and the great Tower or Steeple seemed ready to fall. In the *Theatins* Convent of the Holy Apostles, a whole Dormitory fell down, besides other considerable Damage they received : And the magnificent Arch
erected

' erected before the Church of *St. Paul*,
 ' belonging to the said Fathers, fell to-
 ' gether with those great and ancient
 ' Columns, that formerly made part of
 ' the Temple of *Castor* and *Pollux*, there
 ' remaining only four of them standing,
 ' and those in a tottering Condition.
 ' Out of those Ruines there have been
 ' already dug 19 Persons that were dead;
 ' and there was reason to fear that the
 ' Mischief might have been much grea-
 ' ter, it being so near to a publick Mar-
 ' ket, where there were great Throngs
 ' of People. The Walls of the great
 ' Church of *St. Dominick* opened in
 ' many places, and great part of the
 ' Refectory fell down, as also a part of
 ' the adjoining Palace, where many
 ' were killed. Several other Churches
 ' of the *Augustins*, &c. were ruined:
 ' and in short, there is scarce a Palace
 ' or House that has not received some
 ' considerable Damage. This occasio-
 ' ned very devout Processions of Persons
 ' of all Ranks. The next day was
 ' another great Shock, which threw
 L 2 ' down

'down many of the Houses that were
 'before the most weakned: And ye-
 'sterday there was another perceived,
 'but without much Damage; but this
 'day we have felt nothing of it. How-
 'ever, the Processions continue in great
 'numbers, and the Persons of Quality
 'are all retired from hence. In the
 'Neighbourhood of *Udico*, a City at
 'sixteen Miles distance from hence, a
 'Mountain opened; and a Courier
 'from *Benevento*, a City belonging to
 'the Pope, brings an account, that it
 'was all ruined, and that of 6000 In-
 'habitants there were but few left a-
 'live. The Archbishop's Palace there
 'was thrown down; and the Archbi-
 'shop himself drawn out of the Ruines,
 'being hurt in his Head and Arm: and
 'there are Accounts of the like Dama-
 'ges in several other Places.

Which was confirm'd from *Rome*,
June 12. 1688. 'We have had no-
 'thing considerable to entertain us here
 'this Week, but the sad Relations of
 'the Terrible Earthquakes at *Naples*,
 'and

‘and several Places about it. It hap-
 ‘ned at *Naples* on Saturday last about
 ‘twenty one Hours and a half, (which
 ‘at the same instant was perceiv’d even
 ‘by a great many here :) On Sunday
 ‘too it returned. Several Churches,
 ‘Palaces, and Houses are ruined; a-
 ‘mong the rest, the famous Church of
 ‘the Jesuits, reckon’d the finest in *Ita-*
 ‘*ly*, is all tumbled down, except the
 ‘Walls and the High Altar. The par-
 ‘ticular Number of those killed and
 ‘buried in the Ruines, cannot yet be
 ‘known. The last Letters say, ma-
 ‘ny of the Inhabitants lie abroad under
 ‘Tents, in Coaches, &c. and conti-
 ‘nual Prayers, Processions, publick Pe-
 ‘nances, &c. are performed; and eve-
 ‘ry one runs about, crying, *Misericor-*
 ‘*dia*. Three Ships were sunk in the
 ‘Harbour, and the Water in the Wells
 ‘rose many Handfuls. *Benevento* is
 ‘almost totally ruined; and of 10000
 ‘Inhabitants they say there remain
 ‘scarce 600 alive. Cardinal *Ursini*,
 ‘their Archbishop, was taken out of

the Ruines alive, but hurt. Several other Places and Seats are quite ruined, and most of the Inhabitants swallowed up. This City, and the Country hereabout, just felt the Shock, but received no Harm.

And in a following Account a Month after, it is said, the Damage done amounts to above *fifty Millions*.

Now since by these, and other Examples (in *the next Chapter*) we find *Europe* hath been visited by such Calamities formerly: If the like *moral Causes* be found among us, the Divine Justice can punish us by the like kind of Severity: and we ought to apprehend, and consider it.

The Wickedness and Impiety of the Inhabitants of *Jamaica*, we are told by Eye-witnesses, was grown to a very great Height, before this Judgment: And they must be great Strangers to *England*, and *London*, who will not own the same of us, both as to *Principles*, and *Practice*. Few will deny it,

it, as to the *latter* : And as to the *former*, it is dreadful to think how *Atheism*, and *Infidelity* prevails, and barefac'd *Deism*, with the Rejection of *Christianity*, and all *Revealed Religion* : how it has obtained, and spread in this Nation. As if we were weary of the *Christian Profession*, and would set up for *Paganism*, to the Subversion of the whole Frame of the Gospel of Christ ; pulling the Crown from off his Head, and plucking him from his Throne. Or at best, amongst a numerous growing Party of Others, who own themselves *Christians*, the *Divinity* of our Lord is disown'd, and they allow him to be but a *meer Man*, not the *Eternal Son of God*. When such Provocations abound amongst us, it should affect us with *Horror*, especially when they prevail against the highest *Means*, and *Mercies*, and spread as a *Gangrene* over the whole Kingdom.

There were some Circumstances of the Earthquake amongst us, *Sept. 8th*, that have been observed to be very pe-

cular. I do not reckon this for one, that at the same Hour the Earth trembled here at *London*, and at many distant Places, both in this Kingdom, and in the *Low Countries*, and the adjacent Parts of *Germany*, and *France*, notwithstanding the Sea between us and them: for Earthquakes have reach'd farther. Not to mention *that Earthquake* at the Death of our Blessed Saviour *Christ*, which shook not only one part of the Earth, as in other Cases, but the whole of it trembled, if * *Dydimus* may be credited. Or the Extent of that, whereby † *twelve Cities* of *Asia* fell at once. *Gassendus* in the Life of *Peireskius*, reports, that at the

Moun-

* *Lescoloper in Cicero de Nat. Deorum*, p. 229. Quo motu; non pars aliqua Terræ, ut semper aliàs, sed tota Terra conquassata est, & centro convulsa, ut nulla Tellus, ne nostra quidem Gallia, (quam *Plinius* a Terræ motu immunem fecit) primo ipso Motore e vivis amoto, cum suis omnibus Incolis, immotisq; adeo Judææ rupibus, in tam insolenti Commutatione, non moveretur: Et vero cum Dominus dedit vocem suam, mota est Terra; ut canit divinus Vates, quânto putamus ampliùs commotam esse, cum Dominus dedit Animam suam.

† *Cluverius (mibi)* p. 214.

Mountain *Semo* in *Æthiopia*, there happened a burning at the same time with that of *Vesuvius* in *Campania*, An. 1633. So that not only *Vesuvius* communicates with *Ætna* by subterraneous Vaults, but also *Ætna* with the Mountains of *Syria*, the Tunnels running under the Depths of the *Mediterranean Sea*; and those with the *Arabian*; and lastly the *Arabian* with Mount *Semo* in *Æthiopia*. And we read of other Instances, particularly by the Earthquake in *France* and *Switzerland*, May 12. 1682. which reach'd as far as *Collen* in *Germany*, and was perceiv'd in *Lionnois*, *Dauphiny*, and *Beaujolois*, at *Mets* in *Lorraine*, in *Provence*, &c. That the Cities of *Orleans*, *Troyes*, *Sens*, *Chalons*, *Joinville*, *Reims*, *Soissons*, *Laon*, *Moscon*, *Dole*, *Strasburgh*, &c. felt it, especially *Remiremont* on the *Moselle*. The whole World almost trembled at once by the Earthquake, An. 1116. And by the Earthquake, An. 1601. *Asia*, *Hungary*, *Italy*, *Germany*, and *France*, are said to have trembled at one time; that Earthquake.

quake extending from *Asia* to that Sea that washes the French Shores, the whole Length of *Europe*, in a quarter of an Hour; besides some *Asiatick* Regions, it shook *Hungary*, *Germany*, *Italy*, and *France*: This is affirmed by good Writers, saith Mr. * *Boyle*, and Mr. † *Ray*; relating from *Josephus Acosta*, an Earthquake in *Peru*, that reach'd for 160 Leagues. And *Fournier* gives an Account of one in *Peru*, that reach'd 300 Leagues along the Sea-shore, and 70 Leagues Inland, and levell'd the Mountains all along as it went, threw down Cities, turn'd the Rivers out of their Channels, and made an universal Havock and Confusion. All this, he saith, was done within the space of seven or eight Minutes.

Some have observ'd, that most People had their Heads affected with an
unusual

* *Of the Effects of Languid Motion*, p. 49, 50.

† *Physico-Theological Discourses*, p. 215. Fromond, Meteor. l. 4. cap. ult. Art. 4. Dr. Tho. Burnet's *Theory of the Earth*, p. 119, 120.

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unusual *Giddineß*, before they apprehended, or understood any thing of the *Earthquake*. The *Time* of it also may be observed by you of this City, *viz.* the *second Week* in *September*, to Remember you of a former Judgment by *Fire*, in the *first Week* of that Month.

Now think a little, what would have become of us, if it had lasted but a few Minutes more? How near were we to Ruine? How soon can God do the like again, if his Calls to Repentance be not obeyed? And how impossible is it for all the Great Men of the World, as to cause such a thing, so to hinder or prevent it, or to preserve themselves or us, if God should thus visit us in his Anger another time?

C H A P.

C H A P. VIII.

*Many Examples of Terrible Earthquakes
in other Parts of the World, former-
ly, and of late.*

IT hath been observ'd by Divers what *Plato* mentions in his *Ti-
maeus*, of a vast Island without the
Straits of *Gibraltar*, called *Atlantis*,
and bigger than *Africa* and *Asia* toge-
ther, which in one Day and Night by
a violent Earthquake, and mighty
Flood, and Inundation of Water, was
wholly overwhelmed, and drown'd in
the Sea. Earthquakes have made way
for the Irruption of the Sea in divers
Places. Our Island of * *Great Britain*
is suppos'd to be broken off from the
Continent in *France* by that means,
and *Sicily* from *Italy*. Many Rivers
have chang'd their Channels, and ma-
ny

* See Mr. Ray of the *Primitive Chaos*, chap. 5.

on the late Earthquakes. 157

ny Countries have been turn'd into Desarts by Earthquakes. By that means the River * *Indus* in *Asia*, that receives fifteen other Rivers into it, did change its Channel, and the neighbouring Country turn'd into a Wilderness. *Diodorus Siculus* † mentions more than twenty thousand *Lacedemonians* that perish'd in *Sparta* by an Earthquake, that was of long Continuance. In the 7th Year of the Reign of *Herod*, by an Earthquake in || *Judea*, ten thousand Men, and a vast Multitude of Cattel were destroyed.

'Tis about two thousand and sixty six Years ago, that there hapned (*) one in *Achaia*, which almost utterly destroyed it, and which was attended with Inundations, which in the very Heart of *Corinth*, delug'd the Cities of *Helice* and *Buris*; of which (†) *Ovid* makes mention:

Si

* Purchas, out of Strabo, l. 15. † Lib. 2.

|| Josephi Antiqu. Jud. l. 15. c. 7.

(*) Orosius, l. 3. c. 3. Diod. Sic. l. 15. §. 48.

(†) Metamorphosis, l. 15.

*Si queras Helicen & Burin, Achaidas
Urbes,*

*Invenies sub aquis ; & adhuc ostendere
Nautæ*

*Inclinata solent cum Mœnibus Oppida
mersis.*

‘ He that for *Helice* or *Buris* seeks,

‘ *Achaean* Cities, fam’d among the
‘ Greeks,

‘ Deep under Water sunk, may find
‘ ’em now.

‘ And Seamen, they that oft the Ocean
‘ plough,

‘ Now over lofty Towns we sail, they
‘ cry,

‘ That once survey’d the Secrets of
‘ the Sky.

Tyre and *Sydon* in *Phenicia* suffered exceedingly by Earthquakes, and an infinite Number of People buried under their Ruines. And *Strabo* mentions a City, situate above *Sidon*, that was wholly swallowed up by an Earthquake. Twelve Cities in one
Night

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Night in *Asia*, * *Pliny* mentions. But S. † *Augustine* is cited for what is more strange, that in a famous Earthquake an hundred Cities of *Lybia* were demolished.

In *Trajan's* time, the City of *Antioch* was swallowed up, *An.* 105. and a great part of *Asia* with it: and some other Earthquakes *there*, I have already || mentioned. The Terror of that in the time of the Emperor *Trajan*, is described by several (*) Historians.

An. 177. *Smyrna* in *Asia* was overthrown by an Earthquake, (as a few Years since it was again) (†) towards the rebuilding whereof, the Emperour *Antoninus* forgave ten Years Tribute.

Ammianus (||) *Marcellinus* speaks of very dreadful Earthquakes that happen'd in *Macedonia*, in the time of the Emperour *Constantius*. And of one that he saith was Universal, in the
time

* Lib. 1. c. 84.

† De *Miraculis* SS. l. 2. c. 3. if that Book be his.

|| Chap. 2. p. 76. (*) *Dion. Cass. Trajan.* §. 18.

(†) *Eusebius.* (||) Lib. 17, & 26.

time of the Emperour *Dioclesian*. And * *Sozomen* gives an Account, that *An.* 358. the City of *Nicomedia* was overthrown by an Earthquake, which made the Council appointed by *Constantius* to meet there, to be put off to another Year. The City of † *Nice* in *Bithynia* was ruined, and almost all the Inhabitants destroyed, twelve Years after this, saith *Socrates*.

An. D. 557. There was a violent Earthquake at || *Constantinople*, that lasted for *many days*; and every Hour the City suffered extraordinary Shocks. Many Houses were thrown down, but the People betook themselves to Prayer, and Fasting, and Repentance; and God had Compassion on them: But many other Cities in the East were ruin'd by it. And even *Alexandria* in *Egypt* shaken; which was the more strange and astonishing to them, because it seldom happens in those Parts.

An.

* Lib. 4. c. 16. † *Socrates*, l. 4. c. 11.

|| *Le Sieur. Agathias*.

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An. 986. there was another at *Constantinople*, which was so violent, that not only the Walls and Churches were shaken by it, but all * *Greece*.

In the 12th Century there were many in the † East. And in the Year 1300, which began the Turkish Empire, or the *Ottoman Era*, || *Platina* relates such an Earthquake at *Rome*, as the like was never before. And *An.* 1348. such a one at (*) *Constantinople*, as endured for forty Days, and reach'd in the Extent of it to *Hungary*, and *Italy*; twenty six Cities overthrown by it, Mountains torn up by the Roots; several Men, Women, and Beasts, by that strange Exhalation turn'd into Statues of Salt.

In *Persia*, *An.* 1400. (†) *Herbert* gives an account of an Earthquake, which threw down 500 Houses in the City of *Lair*. And *An.* 1593. the
M whole

* Cedrenus.

† Cent. Magdeb. cent. 12. cap. 13. de *Miraculis*.

|| *Life of Pope Boniface the 8th.*

(*) *Aventinus.* (†) *Herbert's Travels*, p. 120.

whole City (which they boasted to consist of 5000 Houses) was shaken, and 3000 Houses overthrown, and as many of the Inhabitants killed.

In the *Azores*, or French Islands, in the *West Indies*, (St. Michael's Island) *Linschot* mentions an Earthquake, *An.* 1591. that * endured shaking from *July* 26, unto the 12th of *August*, to the extreme Terror of the Inhabitants: Especially when by force thereof, they perceived the Earth to remove from place to place; and *Villa Franca*, the best Town it had, to turn topsy-turvy: the Ships that then rode at Anchor in the Bay, trembled and quaked; inso-much that the People verily thought *Doomsday* was at hand, and that the Fabrick of the Universe was disjointing.

In *Tercera*, the first and biggest of those Islands, called the *Azores*, there happened a great † Earthquake, *May*

24.

* *Herbert's Travels*, p. 398.

† *Mandello's Travels into the Indies, added to Olearius*, p. 221.

See also *Herbert's Travels* (†)

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24. 1614. that overturn'd in the City of *Agra*, eleven Churches, nine Chapels, besides many private Houses. And in the City of *Praya* hardly an House was left standing. And in the Year 1628, June 16. there happened so horrible an one in the Island of *St. Michael*, that not far from it the Sea opened, and thrust forth an Island above a League and half in length, at a place where was above 150 Fathom Water.

An. 1581. *Joseph Acosta* relates, that in *Peru* there happened an Earthquake, which removed the City of *Anguagum* two Leagues from the place where it stood, without demolishing it, in regard the Situation of the whole Country was chang'd.

An. 1657. The *Spaniards* (saith the * *Turkish Spy*) have lately felt a Terrible Blow in *Peru*; which if it be not a Mark of the Wrath of Heaven, is at least a sign that the Earth is weary of them,

M 2

them, especially in those parts, where they have stained it with so much Innocent Blood. The City *Lima* not many Moons ago, was swallowed up by an Earthquake: and *Calao*, another City not far from it, was consum'd by a Shower of Fire out of the Clouds. Eleven thousand Spaniards lost their Lives in this Calamity; and the Earth devoured an hundred Millions of Refined Silver, which the Lucre of the Spaniards had forc'd out of its Bowels. All the Mountains of *Potosi*, from whence they dug their choicest Metal, were levell'd with the Plain, and no more hopes of Gold was left to their insatiable Avarice.

Concerning this City *Lima* in the Kingdom of *Peru*, we had a sad Account of another Earthquake there, *Octob.* 20. 1687. (if it be not the same, and the Date mistaken) which overthrew the whole Town, not leaving one House standing; and buried many of the Inhabitants under its Ruines. At the same time *Callao*, *Fanette*, *Pisco*,

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Pisco, Chancay, los Florillos, &c. most of them Sea-port-Towns, were destroyed by an Inundation of the Sea, which carried several Ships above three Leagues into the Country; and great numbers of People and Cattle were drown'd, there being found, when the Water fell, at one place near the Seaside, above 5000 People dead; and every day more were found, so that no Account could be given of their Number. This was mentioned in the * *London Gazette*, and confirmed by many Merchants Letters: Tho the Damage by the Inundation was lessen'd by another Account afterwards.

* An. 1688, Num. 2349.

M 3

CHAP.

C H A P. IX.

God will yet preserve his Church, and enlarge the Kingdom of Christ; tho Particular Churches and Countries may be destroyed. The Accomplishment of Scripture-Prophecies and Promises, usher'd in by great Commotions, and by Earthquakes. Some Instances thereof.

Lastly, However God may deal with any particular Branch of the Protestant, Reformed Churches, as to National Judgments; yet we may hope he will gloriously Accomplish his own Work, for the spreading, and inlarging of the Kingdom of Christ; and that all the *Shakings of Heaven and Earth*, shall but make way for the *Desire of all Nations to come*. God has preserved his Church hitherto, notwithstanding all Opposition. The Preservation of the Venetian Government

on the late Earthquakes. 167

ment for *eleven* or *twelve hundred* Years, is nothing to the Continuance and Progress of the Christian Church, in the midst of Paganism, Atheism, Antichristianism, Deism, Arianism, Socinianism, and all the Scoffs, and Reproaches, and Opposition of sensual profane Infidels. It hath born up its Head under all the Revolutions, and Changes of Countries and Nations; notwithstanding all the Wars, and Confusions, and Overturnings, that have been in the World. The Kingdom of Christ is *an Everlasting Kingdom*, and shall endure; he will always have a Church, and People, against whom *the Gates of Hell shall not prevail*. Tho famous Countries and Cities have been destroyed, that made a great Figure in History, whereof nothing is now left but their very Name; and hardly so much of their Dust and Ashes, as will suffice to write their Names in. But *Jerusalem* that is from above, the City of the Great King, which is built upon *the Rock*, doth and

shall indure. No Length of Time can weaken this Foundation, no Storms can shake it, no Earthquakes overturn it, no Waves or Floods drown it. There ever hath been, and will be, a Church of Christ on Earth, professing so much Truth as is necessary to Salvation. He hath appointed his Ordinances, and a Ministry to continue to the End of the World, and promised his Presence with them : He hath appointed the Memorial of his Dying Love to be kept up, till his second Coming : And therefore will always have a People, amongst whom these shall be kept up. The *particular Churches*, in this Country, or another, may have their Rise, Growth, and Period, as there have been particular Inundations in several Countries, notwithstanding the Oath of God to *Noah*, that there should not be another *General Deluge* : But the *Truth* of God endures throughout all Generations : Mount *Sion* abideth for ever, and cannot be moved ; and all the Promises of the latter Days shall certainly be accomplished :

complished: Though I will not be positive, as to the *Time* of those things, so as to ground any Assurance concerning their *near* Accomplishment, or the particular Share of this Nation in them: Yet as to such prophetick Periods, God will break through all Obstructions to accomplish his own Counsel. And what the present Shakings, and Convulsions of the Nations round about, may issue in, who can tell? For never was any great Good to the Church, or any considerable Reformation introduc'd, without great Comotions. And *Literal Earthquakes* are often taken notice to have preceded.

About the Beginning of the Reformation from Popery, *An. 1569*, and *1570*, there was one in *Ferraria*, which Country was lately given to the Pope, and in *Portugal*, whereby * *Lisbon* was shaken, 1500 Houses ruined, all the Temples turn'd into Rubbish, the Ships swallowed up in the Ocean, the River

* P. Jovius.

River thrown out of its Channel. And the same Earthquake affected the *Netherlands*, and caused great Inundations of the Sea. And the like formerly is observable before the Division of the Roman Empire into ten Kingdoms, that there were frequent Earthquakes, and other Prodigies. Before *Saladin* attempted the Overthrow of *Jerusalem*, and to ravage the Holy Land, *An. 1172.*

* great Earthquakes preceded. *Anno 1300.* when the Turkish Empire began to be considerable, there † was such an Earthquake at *Rome*, as the like never was before. As when the *Pagan Empire* was to turn *Christian*, in the time of *Constantine the Great*; great Earthquakes also did precede: by one whereof thirteen Cities in *Campania* were overthrown.

Great Designs of Providence being serv'd,

* *Saladinus adiecit animum ad Regni Jerosolymitani everisionem, prævio, ut solet fieri, Terræ motu, quo Antiochia, Laodicea, Alapia, Casarea, Emissa, Tripolis, alizque Urbes ferè conciderunt. Cluverius.*

† *Platina.*

serv'd, and the Changes of States and Countries usher'd in by *Earthquakes*, after the mention of that Terrible One in the Days of *Uzziah* King of *Judah*, *Zech.* 14. 5. it is added, *And the Lord my God shall come, and all the Saints with thee* : Or thus, *And yet O Lord my God come, and all the Saints with thee*. Notwithstanding our Fears and Terrors, without this we should not see thy Salvation. Dr. * *Jackson* thinks that *Earthquakes* were *Emblems*, and *Types* of that Great Change by the Ministry of *John the Baptist*, our Lord's Forerunner, in the 15th Year of *Tiberius*, who declared *the Kingdom of Heaven was at hand* ; when Publicans and Sinners were advanc'd, and the Children of *Abraham*, who gloried in their Birthright, were debas'd ; when poor Fishermen became Heads of the Tribes of *Israel*, greater Men in the House of God, than *Moses* and *Aaron* had been ; while the Successors of *Moses*, the

Chief

* Dr. *Jackson's Works*, Tom. 2. Part 2. lib. 7. p. 525.

Chief Priests and Doctors of the Law, were infatuated, and like Salt without Taste or Savour. And he reckens the Prophecy of *Isaiah*, chap. 40. 14. *Every Valley shall be exalted, and every Mountain and Hill shall be brought low*, was fulfilled, and answered in its literal Meaning (in part at least) by that *Terrible Earthquake* in the 6th or 7th Year of the Emperor *Tiberius*, which overthrew *twelve* famous Cities in *Asia*. For among other Symptoms of it, *Tacitus* * relates this for one, that *the Valleys were exalted, and mighty Hills brought low*. Before the Accomplishment of divers Prophecies, God gives some Glimpse or Hint, by some real Event, answerable to the plain literal Sense of the Prophet, but immediate Prognosticks of Greater Mysteries approaching.

He saith farther, that the *Earthquake* which happened in *Jewry*, while *Au-*
gustus

* Sedisse immissos Montes, visa in arduo quæ plana fuerint. *Tacit. Annal. lib. 2.*

gustus Cæsar, and *Anthony* tried their Fortunes in that great and famous Sea-fight at *Actium*, was in part an Accomplishment of the Prophet *Haggai* his literal meaning, chap. 2. 6, 7. *Tet once, it is a little while, and I will shake the Heavens, and the Earth, and the Sea, and the dry Land: And I will shake all Nations, &c.* This shaking of the Nations, and of the Earth at that time, was a sore Prognostick of that Mystery, which the Prophet in the following Verses foretells, viz. That the Glory of the latter Temple should be greater than the Glory of the former; and that *He*, who was the Desire of all Nations, and the Glory of both Temples, the Prince of that Peace which God had promised to give in *Jerusalem*, should shortly come. For about twelve Years after, *Herod* erects the Temple anew, and made it even for External Pomp and Ornament, more Beautiful than *Solomon's* Temple had been; that the King of Glory, and Prince of Peace, for whose Entertainment

ment (though unwitting to *Herod*) it was erected, might come into it, and fill it with Glory. And within eighteen Years after *Herod* began this Work, our Lord was presented in it, and acknowledged by *Simeon* to be *the Light of the Gentiles*, (or one desired of all Nations) and *the Glory of his People Israel*.

Great Revolutions, and Changes sometimes for the better, but more often for the worse, have been observ'd to follow Earthquakes, as to Natural, Civil, and Ecclesiastical Affairs: * Let me mention some Instances.

Three Cities in * *Cyprus* fell by an Earthquake, in the time of *Vespasian* and *Titus*, followed with a great *Pestilence* at *Rome*. In *Julian's* † time there were several great Earthquakes, followed with a terrible *Famine* at *Alexandria*, and in *Egypt* ||. *An.*

* Orosius, l. 7. c. 9.

† Sozomen, l. 6. c. 2. Theodoret, l. 4. c. 4.

|| See Hottingeri Dissert. de Terræ motu, Diss. 4. Quæst. 3. Unde Terræ motus immittantur, siue fortuiti, purè naturales, an θεήλατοι?

on the late Earthquakes. 175

An. D. 342. Constantius made several beneficial Laws for the People, and renewed the Privileges granted to Artificers. It is observ'd he was constrain'd thereunto by a sense of Publick Calamities: for during the War with *Persia*, and about those Times, great Mischiefs had proceeded from many, and most Terrible * Earthquakes. *St. Jerom* in his *Cronicon* tells us, that the Year following the Death of *Constans* the Younger, many Cities of the East fell to the Ground by an horrible Motion of the Earth. And some three Years after this, that *Neocæsarea* was overturn'd, and all its Inhabitants perished, except such as were saved with the Bishop in the Church: as also that the Year following this, and preceding the building of the Haven in *Seleucia*, *Dirrachium* was by an Earthquake demolished, *Rome* trembled for three Days, and as many Nights, and many Towns of *Campania* were sorely

trou-

* *Howel's Gen. Hist.* Vol. 2. p. 83, 84.

troubled. To these *Cedrenus* adds, that in the fourth or fifth Year of *Constantius*, *Antioch* was endangered by an Earthquake of three days continuance; that in his eighth Year *Rhodes* was much distressed by the same Accident: That when *Dirrachium*, the City of *Dalmatia*, perished, and *Rome* was in such Danger, twelve Cities of *Campania* were destroyed: And that in the twelfth Year of *Constantius*, the greater part of *Berytus*, the City of *Phanicia*, also miscarried. In which Year also happened an Eclipse of the Sun, on the sixth Day of the Month *Desius*. The ill Success of *Constantius* in the Persian War, was by the more Orthodox Christians, according to the Judgment of Parties, concluded to have happened to him, because of his adhering to, and countenancing the Arian Heresy.

An. 344. In the fifth Year after the Death of *Constantine*, (*Martellus* and *Probinus* being Consuls) a Synod was held at *Antioch* that condemn'd *Athanasius*,

nasins, and only in Words profess'd to own the *Nicene* Faith, but really to condemn it, and substitute another in its room. This Impiety God declared against by * Terrible Earthquakes, say the Historians of that Time, especially at *Antioch*, for above a Year together.

An. 366. while *Procopius's* Rebellion was yet but little advanc'd, *July 21.* in the Consulship of the two Emperors, *Valentinian* and *Valens*, there hapned such Horrible Earthquakes throughout the World, as neither true Historians have related the like, nor Fables themselves represented to us. A little after the Day dawn'd, there was a great Tempest of Thunder and Lightning, which was followed by so dreadful a Trembling of the Earth, that the Sea also was shaken therewith, and deserted the Shore, and its ancient Bounds for a great space; and the Depth of its Channels were discovered; multitudes of Fish were seen to stick in the Mud,

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* Socrat. Hist. Eccles. l. 2. c. 7, & 10.

and the Unequalness of the Seas. Bottom appear'd, here Hills, and there Valleys, which never had before seen the Sun, since at the Original of all things they were first overwhelm'd with the Floods. Many Ships were left on the dry Ground, and Swarms of People flew thither to catch Fish; when suddenly the Sea, as disdainng to be imprison'd, return'd to its former Place with such Fury, that not containing it self therein, but transported beyond its Bounds, by the Violence of its Rage and Motion, it overturned Houses and other Buildings innumerable, drowned many Thousands of Men, and overwhelmed numbers of Ships; Great Vessels were by the Violence of these Gusts blown upon the Tops of Houses, as it happened at *Alexandria*, and some near two Miles from the Shore, as *Ammianus Marcellinus* (who relates these things, *lib. 26.*) saw one himself *. This Prodigy we cannot take

* *Howel's Gen. Hist.* Vol. 2. p. 231. ad An. C. 366.

take to have signified any thing to *Procopius's* Rebellion, so much as that Dreadful Inundation made into the Roman Empire by the Northern Nations, which shortly after happened; and the Ruin of the Western Provinces, which followed thereupon.

In the Year 430, a great * Earthquake preceded the Death of one of the best Emperors, viz. *Theodosius*, as the Fore-runner of Great Changes. Some † think this the same with that An. 446. which *Marcellinus* writes to have happened in the Consulship of *Ælius* and *Sepronius*: which raged in many places, and therein overturned many Cities; the Wall of *Constantinople*, tho but new built, it threw to

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the

* Tricesimo deinde Anno *Theodosii*, Terræ motus facti sunt ingentes per menses aliquot integros, *maximarum Prænuntii Mutationum*, quibus Respublica tum Ecclesiastica, tum Mundana mox laboravit, ac tantum non occidit. Romanum tum Præsulatum accepit *Lea*, qui primus in omnes totius Orbis Christiani Episcopos dominatum sibi aliquem, ut Privilegio Petro dato, coepit arrogare. *Cluverius*, p. 322.

† *Howel's Hist.* p. 673.

the Ground, with fifty seven Turrets : Stones of great Bulk, lately plac'd in the Building of the *Forum* of *Taurus*, fell down. Many Towns were ruined ; and a Pestilent Vapour arose, which caused a *Plague* ; and this joined with a *Famine*, destroyed many Thousands. The Civil Motions and Ruptures in the Roman Empire, were agreeable hereunto.

This Earthquake in the Reign of *Theodosius*, *Evagrius* * saith was the Greatest, and most memorable of all others : Such as by its Greatness rendered *inconsiderable* all that went before it. It afflicted, he had almost said, the whole World. The Earth gaped, and swallowed many Villages, besides many other, nay innumerable Calamities both by Sea and Land. Some Fountains were dried up ; in other Places Water in great quantity broke out, where formerly it had not been known : Great Trees were torn up by the

* Lib. i. cap. 17.

the Roots: Heaps of Earth were so shaken together, that they were raised into Mountains. The Sea cast forth dead Fishes: In it many Islands were overwhelmed and sunk: Ships sailing in the Sea, by a sudden Retrocession of the Water, were left on dry Ground. In conclusion, many Places of *Bithynia*, the *Hellepont*, and both the *Phrygia*'s were grievously distressed. This Disaster a long time and sorely afflicted the World. * *Nicephorus* writes, that it continued six Months, and that in a manner without Interruption; that it reached *Alexandria*, but especially afflicted *Antioch*. Besides the Countries mentioned by *Evagrius*, it invaded the greatest part of the *East*, and spared not many Regions of the *West*. He adds, that the People of *Constantinople* not daring to stay in the City, for fear of the fall of Houses, continued together with the Emperour, and *Proclus* their Patriarch,

* Lib. 14. cap. 46.

in the Fields, instant in Prayer for the removal of so heavy a Judgment.—
Theodosius, when delivered from the Danger of the Earthquake, presently betook himself to repair the Walls of *Constantinople*, &c.

When * *Chrysostom* was banish'd; in the beginning of the fifth Century, by the Emperour *Arcadius*, from the Church of *Constantinople*, the same Night was a great Earthquake that shook the Emperor's Palace, and threatened the Ruine of it; on which Messengers were sent to recal him.

An. 458. Evagrius writes of a great † Earthquake that happened at *Antioch*, which the Citizens had sad cause to remember. Before it began, some of the Inhabitants were seized with an extraordinary *Madness*, such as seemed to exceed all Ferity of wild Beasts, and to be the Prelude to that Calamity which followed on the fourth Day of the

* Theodoret, l. 5. c. 34.

† Howel's *Hist.* p. 702.

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the Month *Gorpiaus*, which the Romans call *September*, about the fourth Hour of the Night, and the fifty sixth Year of the Life of *Leo*. It overturned almost all the Buildings of the new City, which was well peopled, and none of it forsaken or empty, being curiously built by the Magnificence of Emperours, who strove to exceed each other in the Adornment of it. The first and second Fabricks in the Palace were also cast down, the rest standing, together with a Bath; which having formerly been neglected, now when by the Earthquake the rest were choaked up, stood the Citizens in very good stead. Many other Damages of this Earthquake are there mentioned, (with some Differences as to Chronology) and the Disorder of publick Matters, as the Murder of *Majorianus*, joint Emperour in the West with *Leo* in the East, &c.

An. D. 557. There was a violent Earthquake, with great Noises and Tempests, at *Constantinople* and *Rome*,

in * *Justinian's* time, followed the next Year with a great Plague at *Constantinople*. The Earthquake which shook that City three Years before, lasted forty Days, and destroyed many Places in the East.

In the Year 648, before the † *Saracens* overrun *Africa*, there were many great Earthquakes in the time of the Emperor *Constans*. The like || Earthquakes followed with great Calamities in the East, were observ'd, *An.* 679.

In the Year 740, was another at *Constantinople*, which also destroyed many Cities of *Asia*, and lasted above a Twelve-month. This was thought to (*) forebode the Death of the Emperor *Leo*, the Loss of *Artabasdus*, and the Conquest of *Constantinople*, which soon after followed.

In the Year 791, in the time of the Empress *Irené*, a great Favourer and
Patro-

* *Agathias*, who continued the History of *Procopius*.

† Cent. Magdeburg. cent. 7. c. 13.

|| *Ingruentium Malorū prænunciū*. Cluver. p. 350, 406.

(*) Cent. Magdeb. cent. 8. c. 13. Cluver. p. 358.

on the late Earthquakes. 185

Patroness of Image-Worship, was * another violent Earthquake at *Constantinople*.

In the Year 1077, the Earthquake on the 6th of *April*, in the 15th Year of the Reign of King *William* the Conqueror, was followed by many Calamities, say *Matthew Paris*, *Speed*, &c.

In the Year 1088, the Earthquake in the time of *William Rufus*, or *William* the Second, was followed with such unseasonable Weather, that there was no Seeds-time till *December*.

In the Year 1298, the Earthquake at *Rome*, in the time of † *Boniface* the Eighth, (who fainted away for fear, and afterwards publish'd a *Jubilee*) was followed with many Calamities.

An. Dom. 1509. On the 14th of *September* there happened a terrible Earthquake at || *Constantinople*, and the Coun-

* *Hospinian de orig. Templorum*, l. 2. c. 16.

† *Instabat nimirum ferale seculum, quo solvendus e carcere Satanas, sursum deorsum omnia volutare cogitabat. Cluver. p. 497.*

|| *Knolles's Turkish History*. *Bajazet the Second*.

Country thereabouts, in the time of *Bajazet the Second*; by the violence whereof, a great part of the Walls of that Imperial City, with many stately Buildings, both publick and private, were overthrown, and thirteen thousand People overwhelmed and slain. The Terror thereof was so great, that the People generally forsook their Houses, and lay abroad in the Fields: Yea, *Bajazet* himself, then very aged and sore troubled with the Gout, for fear thereof, went from *Constantinople* to *Adrianople*; but finding himself in no more safety there than before, he left the City, and lay abroad in the Fields in his Tent. This Earthquake endured by the space of eighteen Days; or, as the Turks Histories relate, for a Month, with little Intermiſſion, Which was then accounted ominous, as portending the miserable Calamities which afterwards happened in the Ottoman Family.

After this Earthquake ensued a great Plague; wherewith the City was grievously

vously visited, and for the most part unpeopl'd. But when the Earthquake ceas'd, and the Mortality was asswaged, *Bajazet* caused the Imperial City to be repaired with all speed, and employed eighty thousand Men about it; who, in the space of four Months, in a most beautiful Manner, repaired the Ruins of that great City.

An. 1510. The late Wars of the French in *Savoy*, were thought to be foreshewn by many Prodigies, and even those preceded by an Earthquake in *Apulia*, whereby more than sixteen thousand Persons were overwhelm'd; after which ensued the War, which devoured more than a Million of Men.

An. 1631. The like terrible Earthquake in *February*, was in, and about the City of *Naples*, before the Commotions, and Troubles there: which did such Mischief as to Houses, Men, Women and Cattel, as can't be express'd.

In the Year 1590. The Election of Pope *Urban the Seventh*, was signalized by an Earthquake, which made *Austria*,
Bohemia,

Bohemia, and Moravia to tremble, and was followed by an extraordinary Drought. Gregory XIV. quickly succeeded, and died in ten Months. There was such a *Famine and Plague* in * *Italy* that Year, that above 60000 died.

* Cluverius, citing Thuanus.

C H A P. X.

Concerning the Fear of Divine Judgments, and the Regulation of it. What Fear of Evil God hath promised, and we may expect to be delivered from, and what not. Counsels proper to obtain an Interest in those Promises, and to experience the fulfilling of them.

AFTER all these Examples of terrible Earthquakes, which may make us tremble, it may be proper to add something to regulate our *Fears* of Divine Judgments, and to establish our Hearts under the doubtful Expectations

tions of what God will do against us. There is a *natural Fear* of approaching Evil, which we must not expect to be delivered from, nor is it possible we should. There is also a Fear of *prudent Caution*, that may help us to suppose, and provide against the worst that may happen: This we are obliged to, as opposite to *Security*: This will make us flee to God as our *Refuge*, and *Hiding-place*. Neither must we expect to be delivered from the Fear of all temporal Evils; considering what our present State in this World is, and what is suitable for such imperfect sinful Souls, who must have Matter of Mourning, while there are such Remainers of Sin: Especially being in the Condition of *Strangers*, in a Foreign Country, and in the midst of Enemies; and who have this present World to be saved from, and the Love of the World to be mortified; and who must expect to be treated as the Followers of a *Crucified Saviour*; and so to be conformed to him, our Head,

in Suffering, or in Resolution and Readiness for it. Therefore, though it be true, that if our Hearts are fixed on God, we need not be *afraid of evil Tidings*; and God has promised to deliver us from anxious, tormenting Fears: Yet so much Fear of Evil as is needful to drive us to God, by Prayer, Dependance and Trust, we must not expect to be delivered from; especially as we are Members of a defiled, divided Church; or live in a City, or Country, where are many whose Sins call for Judgment; whom God does punish in this World. We may not think in such a Case, that we shall be quiet from all Fear of Evil, especially if we our selves have (as doubtless we all have) contributed our own share to the common Guilt.

But such as fear the Lord, may hope to be delivered from *the Fear of Evil*; so as it shall not overwhelm their Spirits, and destroy their Confidence and Hope in God; weaken their Hands in present Duty, and take away the Relish

lish of their present Mercies, or would despirit and distract them. Such a Fear of Evil is threatned as a Punishment, *Deut.* 28. 64. *Job* 15. 21. *Job* 18. 5. *Terrors shall make him afraid on every side, and shall drive him to his Feet. Thou shalt be afraid to go forth into the Field, or to walk by the Way: for the Sword of the Enemy, and Fear is on every side.* *Jer.* 6. 25. chap. 20. 2. chap. 49. 29. *They shall cry unto one another, and use this Expression, FEAR IS ON EVERY SIDE.* That is; 'We know not what 'to do, or what to expect; whither to 'go, or what Course to take; what 'Counsel to follow, or what Evil next 'to look for; or how far it will proceed, or when or where it will issue. The like Instance see, *Isai.* 28. 2.

God promises his People, that they shall be kept in Peace, shall sleep in Quiet, shall dwell in Safety, *Psal.* 4. last. *Prov.* 3. 24, 25, 26. *When thou liest down, thou shalt not be afraid: Yea, thou shalt lie down, and thy Sleep shall be sweet. Be not afraid of sudden Fear, neither*

ther of the Desolation of the Wicked, when it cometh: For the Lord shall be thy Confidence, and shall keep thy Foot from being taken, Job 11. 18, 19. Psal. 112. 7, 8. God promiseth us Quiet, Peace and Safety, from the real Hurt of temporal Evil; and from the temporal Afflictions themselves, if that be best; and from such a Fear of approaching Judgment and Calamity, as the Wicked are punished with.

If you would be interested in these Promises, and experience the fulfilling of 'em, study much *the Covenant of Grace*, and God's unchangeable Fidelity to it. This is the Ground of Support in the worst times, *Isa. 41. 1. Fear not, for I am with thee; be not dismayed, for I am thy God. He hath made with me an everlasting Covenant, ordered in all things and sure. This is all my Desire, and all my Salvation, 2 Sam. 23. 5. 'I now need nothing more, I fear nothing, I am solicitous for nothing. 'Let God build up or pull down, save or destroy; prolong, or shorten my 'Life;*

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‘ Life ; do what he will with me and
‘ mine, he is my God in Covenant.
This made the Psalmist triumph in
Faith, *Psal. 118. 6. The Lord is on my
side, I will not fear : God is our Refuge
and Strength, we will not be afraid, though
the Earth be moved, and the Pillars there-
of be shaken, Psal. 46. beginning ; Ha-
bak. 3. 17. ‘ I am not afraid of what
‘ Man can do, I am not afraid of what
‘ God will do, or what I shall do, or
‘ the Nation do. By this Considera-
‘ tion, That *He is my God*, I can answer
‘ all my Fears : By this I know my
‘ great Interest is secure, my Treasure
‘ is safe, my principal Concern is out of
‘ danger. He is my God in *an everlast-
‘ ing Covenant* ; He will not leave till
‘ he bring me to Glory : If my Body
‘ perish by an Earthquake, my Soul
‘ shall ascend to Heaven. The Noise
‘ of Wars, and Rumours of Wars, shall
‘ not break my Rest, for I have *Peace
‘ with God through Christ*. Study there-
fore the Covenant of Grace, and the
Promises of it ; and believe the Un-
O change-*

changeableness of God, and his Power, Truth and Goodness, to make them good.

And in order to your advantage, by the Consideration of *God* as in *Covenant*, labour to strengthen and increase your *Faith*, that you may be able to apply all the Promises of the Covenant for your Comfort. If we did heartily assent to the Truth of the Promises, and had a realizing View of what God is, and can be, and do, for all that fear and trust him; and did more entirely yield, and devote ourselves to him, as our Lord and Sovereign, our God and Portion, to be governed and disposed of according to the Tenor of his Covenant, (all which is implied in Faith) this would relieve us against a thousand Fears: This would make it evident to our selves, that let our Dangers be what they will, we are safe in the Hands of a faithful, and a good God: All Events are under his Management, and shall accomplish his Counsel. Our Dangers shall

shall reach no further, rise no higher, last no longer, than to serve his glorious Purposes.

Accordingly we read, *Isa. 30. 7.* compared with the *15th Verse*, that in Cases of Danger, *our Strength is to sit still.* Not in opposition to the use of *Means* for our Safety, for that is the *Duty* of every Man in his place: But in opposition to Reliance on any other Help than God; as an Expression of Faith in God, described at the *15th Verse*: *In Returning, and in Rest shall you be saved; in Quietness, and in Confidence shall be your Strength.* Waiting on God in the way of our Duty, so far as we know it, in expectation of what God shall please to do for, or against us.

You ought also to recollect, and improve *former Experiences*, to silence distrustful Fears. *The Lord is my Strength and my Shield, my Heart trusted in him, and I was helped, Psal. 28. 7.* *Experience worketh Hope;* and that which assisteth our *Hope*, must needs scatter our *Fears.*

Endeavour also to mortify the Love of this World, and of Life it self; and look to your Integrity and Uprightness of Heart: This will make you as *a Brazen-Wall, and an Iron-Pillar*: Whereas an Hypocrite will be afraid of every Shadow. No wonder if *the Sinners in Sion are afraid, and Fear surprizeth the Hypocrite, while the Righteous are as bold as a Lion*. It is therefore good Advice of Zophar unto Job, chap. 11. 14, 15. *If Iniquity be in thy Hands, put it far from thee, and let not Wickedness dwell in thy Tabernacle*. And then it follows, *Thou shalt lift up thy Face without Spot; yea, thou shalt be stedfast, and thou shalt not fear*.

Resign and give up your selves, and all you have, into the Hands of God. Commit the keeping of *your Souls*, and the keeping of *the Nation*, and of *the City*, and of *your Families*, and *Friends*, and *Relations*, into the Hands of God, as of *a faithful Creator and Preserver*, 1 Pet. 4. 19. Leave all to his Care, resolving to be satisfied, and pleased
with

with his holy Will. We shall not be afraid of losing that by *Violence*, which we have *voluntarily* given up into the Hands of God.

But especially let us give up ourselves, by renewing our *Covenant*, penitently and seriously, at the Table of the Lord. See that there be no Controversy between God and you, while he hath a Controversy with the Nation in general. Renew *Repentance* for past Backslidings, that your Peace may be made with Heaven; that *God may not be your Terror, in a Day of evil*: For nothing will so much take away the Heart, abate the Courage, the Vigor, and Firmness of your Spirits, as the Jealousy and Misgivings of a guilty Conscience. If you cannot look up to God with Comfort, if you cannot lift up your Eyes to Heaven with Hope, to what Refuge will you flee in a Day of Evil?

This is the great Counsel I would give, and take, as *the best Preparation*, for whatsoever should come to pass.

For what can daunt the Courage of that Man, or Woman, who can say, *This God is my God for ever ; This Saviour, who hath all Power in Heaven and in Earth, is my Saviour and my Lord, and the Lord of all this World ?* An upright Christian, with *Assurance*, was never a Coward, and never can be. But if we live at Uncertainties about our Spiritual State, if our Backslidings be many, our Corruptions strong, and our Evidences blotted ; we must needs be afraid of publick Changes, and threatned Calamities, because we are *afraid to die*. Shall I mind you how sad the Case of *Saul* was, when he cries out, *1 Sam. 18. 15. I am sore distressed, for the Philistines make War against me, and God is departed from me, and answers me no more ?* How miserable is their Case, who, in a time of Trouble, cannot ease their Hearts by Prayer to God ? who, in a time of Danger, cannot look to the End and Issue of Things with Comfort ? who have no Anchor to drop in a Storm ? The Difference
is

is unspeakably great, at such a time, between the one sort and the other : For while *the Wicked is driven away in his Wickedness*, and hurried by Temporal Sufferings into Eternal Ones, *the Righteous hath Hope in his Death*, Prov. 14. 2.

C H A P. XI.

Security a Presage of Temporal and Eternal Ruine, to particular Persons, whatever God may do as to the Nation in general.

L*Asfly*; Whatever God may in *Sovereignty* do in sparing this Nation, and how well soever he will provide for those who are upright before him ; yet, as to particular Persons, who are not at peace with God, it is most certain, that *Security is a Presage of Ruine*; that sudden Destruction shall overtake them, as Travail on a Woman with Child. When the slothful and

wicked Servant thinks, and says in his Heart, that his Lord doth delay his Coming; *He will come and cut him in sunder, in a Day that he looked not for, and in an Hour that he was not aware of, Matth. 24. 55.* When the rich Fool in the Parable said, *Soul, take thine ease;* the next News we hear of him is, that the Pillow is plucked from under his Head, and he is cast into *Hell*. When, notwithstanding all the Warnings of God by his Word and Providence, Men will *bless themselves in their Hearts,* and say, *I shall have Peace, though I walk in the Imagination of my Heart,* Deut. 29. 19, 20. *The Lord will not spare such a Man, but the Anger of the Lord, and his Jealousy shall smoke against him, and all the Curses that are written in this Book shall lie upon him, and the Lord shall blot out his Name from under Heaven.* Therefore let Men take heed how they arrogantly boast themselves in their Wickedness, lest God single them out unto some signal Vengeance in *this World,* to
make

make them *Examples* to those who shall afterwards live ungodly. If they regard not a Judgment to come, to put the evil Day far from them, and despise all the Fore-runners of Judgment in this World; yet they may *suddenly* be surprized in their Security, and they are every Moment liable to a sudden Arrest of Judgment, against which they have no Relief.

They are under Condemnation, they are yet in their Sins; and therefore to such I must say, *Except you repent, (speedily, and heartily repent) you must perish.* For tho God be loth to strike, and inclined to Pity, and willing to spare; tho he be slow to Anger, and ready to forgive; Yet the Day of his Vengeance is at hand, when he shall put on Fury like a Garment; when his Eye shall not pity, nor his Hand spare; when he shall laugh at your Calamity, and mock when your Fear cometh. *Now, O foolish delaying Sinner, that goest on in Sin! the Patience and Mercy of God pleads for thee*

thee against his Justice, and he would lead thee to *Repentance* by his Long-suffering; his Bowels yearn over thee, and he would fain overcome thee by his Love, and conquer thee by his Grace: But the Day is hastning, when there shall never be a Word spoke for thee by the Mercy of God more; when, because he stretched out his Hand, and thou regardest not, thou wouldst not hear his Voice, or know the Day of thy Visitation, he shall condemn thee without Pity, and send thee to Hell, without any such Compassionate Language as he used to his ancient People, *How shall I give thee up, Ephraim?* The Voice of Mercy shall then cease, and plead for thee no more: *He that made thee, will shew thee no Mercy; He that formed thee, will shew thee no Favour.* He would *Now* delight in thee, and rejoyce over thee to do thee Good, and therefore beseecheth thee to have Pity on thy self: But *Then* he will delight in the Glory of his provoked Justice; because thou wouldst not
be

be perswaded to Accept of his Mercy while it might be had. Think of it, and Tremble, all ye that go on in Sin, and hate to be Reformed !

Whatever become of the Nation, if National Judgments do not overtake you, you cannot be long out of the *Grave*, or out of *Hell*. You are in danger of *Damnation* every Hour : And *tho Sentence against an evil Work is not speedily executed, tho a Sinner do Evil an hundred times, and his Days be prolonged ; Yet surely I know it shall not be well with the Wicked*, Eccl. 8. 11, 12, 13. Christ hath told you again and again, that such as you can *never* be Saved. It is the Word of the Living God, that such and such Persons as you know your selves to be, shall never enter into Heaven. It is a Truth founded on such Principles, that the Contrary is impossible.

And yet to convince Men of this as to their own State and Condition, there's the *Difficulty*. For if you will not believe God and Christ, how shall

I expect you should believe me? Alas! you will not consider your Case for one serious Hour: We can hardly prevail so far, as to bring you to compare your selves with the Word; and your own Character with the Description of such as shall perish. You will put it to the *venture*, and a bold Venture it is: For if no Minister in the World should tell you, That *except you repent, you must perish*; yea, if the Devil should tell you the *contrary* a thousand times, it will not make the Word of God of none Effect, or your Damnation the less Certain.

You may make a shift for a little time to drown the Voice of Conscience, or stop its Mouth; to lay aside the Thoughts of Death, and Judgment, and an everlasting Hell; to speak Peace to your selves, against the express Word of God: But if you are not Renewed and Sanctified; if you do not truly Repent, so as to hate Sin, and leave it, and turn to the Lord; if you do not unfeignedly give up your selves

selves to God in Christ, as your Saviour, and Sovereign, in the Method of the Gospel; your Judgment is near, your Destruction is at hand, *you must Perish*; and that *more dreadfully*, than most others in the World: For your Light, your Knowledg, your Means, your Mercies, your Calls, your Warnings, your Examples, are more and greater than others. Divine Patience will not last always. *The Lord is not slack* (as Men count Slackness) *concerning the Promise of his Coming, but is long-suffering to usward, not willing that any should perish, but that all should come to Repentance*, 2 Pet. 3. 9. But if they turn not, he will whet his Sword; he hath bent his Bow, and made it ready; he hath prepared also Instruments of Death, Psal. 7. 12, 13. Tho there are in God Riches of Goodness, and Forbearance, yet if you despise the Riches of his Goodness, not knowing that the Goodness of God leads to Repentance, you do but treasure up to your selves Wrath against the Day of Wrath, and Revelation of the Righteous

teous Judgment of God, Rom. 2. 4, 5.

It is dreadful to perish as to a Temporal Ruine, by Wars, and Fires, and Earthquakes, and such Calamities : But how much sadder is it to think of descending into the Place of Remediless Torment, under the everlasting Curse of God, to be tormented with the Devil and his Angels ! It is sad to hear of this, sad to foresee it, to consider it, to think of it ; but it will be much sadder to suffer, and to feel it. And be not deceived, it is not the *less Certain*, because it is yet *Future*. You are now alive, and do not see the Grave digged for you, and yet you *must die* : And as certainly do I know from the Word of God, who cannot lie, That *except you Repent, you must Perish*, and that *for ever*.

T H E E N D.

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